

THE
PILGRIM'S PROGRESS,
FROM
THIS WORLD
TO
THAT WHICH IS TO COME.
DELIVERED UNDER THE SIMILITUDE OF
A D R E A M:

WHEREIN ARE DISCOVERED
THE MANNER OF HIS SETTING OUT;
HIS DANGEROUS JOURNEY;
AND
SAFE ARRIVAL AT THE DESIRED COUNTRY.

COMPLETE IN TWO PARTS.
BY MR. JOHN BUNYAN,
LATE MINISTER OF THE GOSPEL, AND PASTOR OF A CONGREGATION
AT BEDFORD.

I HAVE USED SIMILITUDES. HOS. XII. 10.

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BY MR. WILLIAM MASON.
RECOMMENDED BY THE REV. MR. RYLAND, OF NORTHAMPTON.

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P R E F A C E

B Y

Mr. M A S O N,

AUTHOR OF THE

N O T E S.

I HAVE often read with great pleasure, and studied (I trust) with much profit, this VALUABLE BOOK. Perhaps no human composition has been more generally received, nor more highly esteemed, than THIS WORK: yet, for the sake of many readers, I have often wished to see some EXPLANATORY NOTES upon certain passages in it. Having been solicited to undertake this, at a time, when no one had attempted it, I have endeavoured, according to the ability which God has given me, to execute it. I hope the NOTES, &c. will have, at least, this happy effect, to cause the readers of this work to attend to more closely, and to understand more clearly, the spiritual end and design of the author.

WILLIAM MASON.

N. B. Some artful and designing persons having obtruded a Third part on the world, as the production of Mr. BUNYAN, it becomes necessary to caution the public against such imposition, Mr. BUNYAN having never had the least concern, either directly or indirectly, with that paltry performance. Indeed any person of the least discernment can easily perceive that it could not possibly be WRITTEN by the AUTHOR of the PILGRIM'S PROGRESS in Two parts.

T H E
A U T H O R ' s A P O L O G Y .

“ **W** H E N at the first I took my pen in hand,
 “ Thus for to write, I did not understand
 “ That I at all should make a little book
 “ In such a mode: Nay, I had undertook
 “ To make another; which, when almost done,
 “ Before I was aware, I this begun.
 “ And thus it was: I writing of the way
 “ And race of saints in this our gospel-day,
 “ Fell suddenly into an allegory
 “ About their journey, and the way to glory,
 “ In more than twenty things which I set down:
 “ This done, I twenty more had in my crown:
 “ And they again began to multiply,
 “ Like sparks that from the coals of fire do fly.
 “ Nay, then, thought I, if that you breed so fast,
 “ I’ll put you by yourselves, lest you at last
 “ Should prove ad infinitum, and eat out
 “ The book that I already am about.
 “ Well, so I did; but yet I did not think
 “ To shew to all the world my pen and ink
 “ In such a mode; I only thought to make
 “ I knew not what: nor did I undertake
 “ Thereby to please my neighbour; no not I,
 “ I did it my own self to gratify.
 “ Neither did I but vacant seasons spend
 “ In this my scribble; nor did I intend
 “ But to divert myself in doing this,
 “ From worse thoughts which makes me do amiss.
 “ Thus I set pen to paper with delight,
 “ And quickly had my thoughts in black and white:
 “ For having now my method by the end,
 “ Still as I pull’d, it came; and so I penn’d
 “ It down; until it came at last to be
 “ For length and breadth, the bigness which you see.
 “ Well, when I had thus put my ends together,
 “ I shew’d them others, that I might see whether
 “ They would condemn them, or them justify;
 “ And some said, Let them live; some, Let them die;
 “ Some said, John, print it; others said, Not so:
 “ Some said, It might do good; others said, No.
 “ Now I was in a streight, and did not see
 “ Which was the best thing to be done by me:
 “ At last I thought, since ye are thus divided,
 “ I print it will; and the case decided.

“ For,

" For, thought I, some I see would have it done,
 " Tho' others in that channel do not run :
 " To prove then who advised for the best,
 " Thus I thought fit to put it to the test.
 " I farther thought, if now I did deny
 " Those that would have it, thus to gratify ;
 " I did not know, but hinder them I might
 " Of that which would to them be great delight :
 " For those which were not for it coming forth,
 " I said to them, Offend you I am loth ;
 " Yet since your brethren pleased with it be,
 " Forbear to judge, till you do farther see.
 " If that thou wilt not read, let it alone ;
 " Some love the meat, some love to pick a bone,
 " Yea, that I might then better moderate,
 " I did too with them thus expostulate :
 " May I not write in such a stile as this ?
 " In such a method too, and yet not amiss
 " My end, thy good ? Why may it not be done ?
 " Dark clouds bring waters, when the bright bring none,
 " Yea, dark or bright, if they their silver drops
 " Cause to descend, the earth by yielding crops,
 " Gives praise to both and capeth not at either,
 " But treasures up the fruit they yield together,
 " Yea, so commixes both, that in their fruit
 " None can distinguish this from that ; they suit
 " Her well when hungry : But if she be full,
 " She spews out both, and makes her blessing null.
 " You see the ways the fisherman doth take,
 " To catch the fish what engines doth he make ?
 " Behold ! how he engageth all his wits ;
 " Also his snares, lines, angles, hooks and nets :
 " Yet fish there be that neither hook, nor line,
 " Nor snare, nor net, nor engine can make thine ;
 " They must be grop'd for, and be tickled too,
 " Or they will not be catch'd, whate'er you do.
 " How does the fowler seek to catch the game
 " By divers means ? All which one cannot name ;
 " His gun, his nets, his lime-twigs, light and bell :
 " He creeps, he goes, he stands : yea, who can tell
 " Of all his postures ? Yet, there's none of these
 " Will make him master of what fowls he please.
 " Yea, he must pipe and whistle to catch *this*,
 " Yet if he does so, *that* bird he will miss.
 " If that a pearl may in a toad's head dwell,
 " And may be found too in an oyster shell ;
 " If things that promise nothing do contain
 " What better is than gold : who will disdain,

" That

- " That have an inkling of it, there to look,
 " That they may find it? Now my little book,
 " (Tho' void of all these paintings that may make,
 " It with this or the other man to take)
 " Is not without those things that do excel
 " What do in brave, but empty notions dwell.
 " Well, yet I am not fully satisfied,
 " That this your book will stand, when soundly try'd.
 " Why, what's the matter? It is dark: What tho'?
 " But it is feigned: What of that? I tro
 " Some men by feigned words, as dark as mine,
 " Make truth to spangle, and its rays to shine!
 " But they want solidness, Speak, man, thy mind:
 " They drown the weak, metaphors make us blind.
 " Solidity, indeed, becomes the pen
 " Of him that writeth things divine to men:
 " But must I needs want solidness, because
 " By metaphors I speak? Were not God's laws,
 " His gospel laws, in older times held forth
 " By types, shadows and metaphors? yet loth
 " Will any sober man be to find fault
 " With them, lest he be found for to assault
 " The highest wisdom: No, he rather stoops,
 " And seeks to find out by what pins and loops,
 " By calves and sheep, by heifers and by rams,
 " By birds and herbs, and by the blood of lambs,
 " God speaketh to him; and happy is he
 " That finds the light and grace that in them be.
 " Be not too forward therefore to conclude
 " That I want solidness; that I am rude:
 " All things solid in shew, not solid be;
 " All things in parables despise not we,
 " Lest things most hurtful, lightly we receive;
 " And things that good are, of our souls bereave.
 " My dark and cloudy words they do but hold
 " The truth, as cabinets inclose the gold.
 " The prophets used much by metaphors
 " To set forth truth; yea, who so considers
 " Christ, his apostles too, shall plainly see,
 " That truths to this day in such mantles be.
 " Am I afraid to say, That holy writ,
 " Which for its style and phrase puts down all wit,
 " Is every where so full of all these things,
 " (Dark figures, allegories) yet there springs
 " From that same book, that lustre, and those rays
 " Of light, that turn our darkest nights to days
 " Come let my carper to his life now look,
 " And find there darker lines than in my book

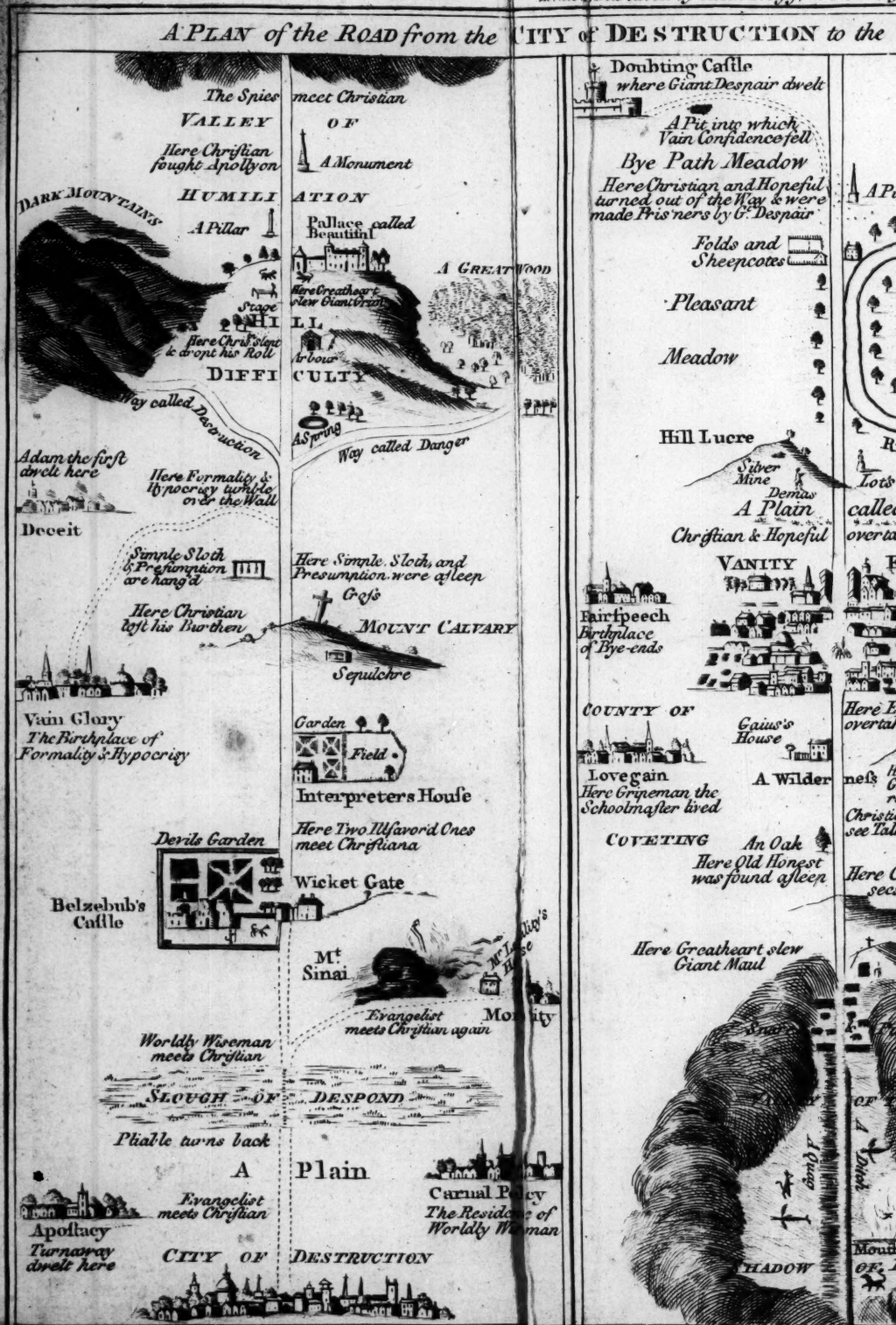
" He

- " He findeth any : Yea, and let him know,
 " That in his best things there are worse lines too.
 " May we but stand before impartial men,
 " To his poor one I dare adventure ten,
 " That they will take my meaning in these lines
 " Far better than his lies in silver shrines.
 " Come, truth, altho' in swadling clouts, I find,
 " Informs the judgement, rectifies the mind ;
 " Pleases the understanding, makes the will
 " Submit, the memory too it doth fill
 " With what doth our imagination please ;
 " Likewise it tends our troubles to appease.
 " Sound words, I know, Timothy is to use,
 " And old wives fables he is to refuse ;
 " But yet grave Paul him no where did forbid,
 " The use of parables ; in which lay hid
 " That gold, those pearls, and precious stones that were
 " Worth digging for, and that with greatest care.
 " Let me add one word more. O man of God,
 " Art thou offended ? Dost thou wish I had
 " Put forth my matter in another dress ?
 " Or, that I had in things been more express ?
 " To those that are my betters, as is fit,
 " Three things let me propound, then I submit.
 1. " I find not that I am deny'd the use
 " Of this my method, so I no abuse
 " Put on the words, things, readers, or be rude
 " In handling figure, or similitude,
 " In application, but all that I may
 " Seek the advance of truth this or that way ;
 " Denied, did I say ? Nay, I have leave,
 " (Examples too, and that from them that have
 " God better pleased by their words or ways,
 " Than any man that breathes now-a-days)
 " Thus to express my mind, thus to declare
 " Things unto thee that excellentest are.
 2. " I find that men (as high as trees) will write
 " Dialogue wise ; yet no man doth them slight,
 " For writing so ; Indeed if they abuse
 " Truth, cursed be they, and the craft they use
 " To that intent ; but yet let truth be free
 " To make her sallies upon thee and me.
 " Which way it pleases God : For who knows how
 " Better than he that taught us first to plow,
 " To guide our minds and pens for his design ?
 " And he makes base things usher in divine.
 3. " I find that holy-writ in many places
 " Hath semblance with this method, where the cases

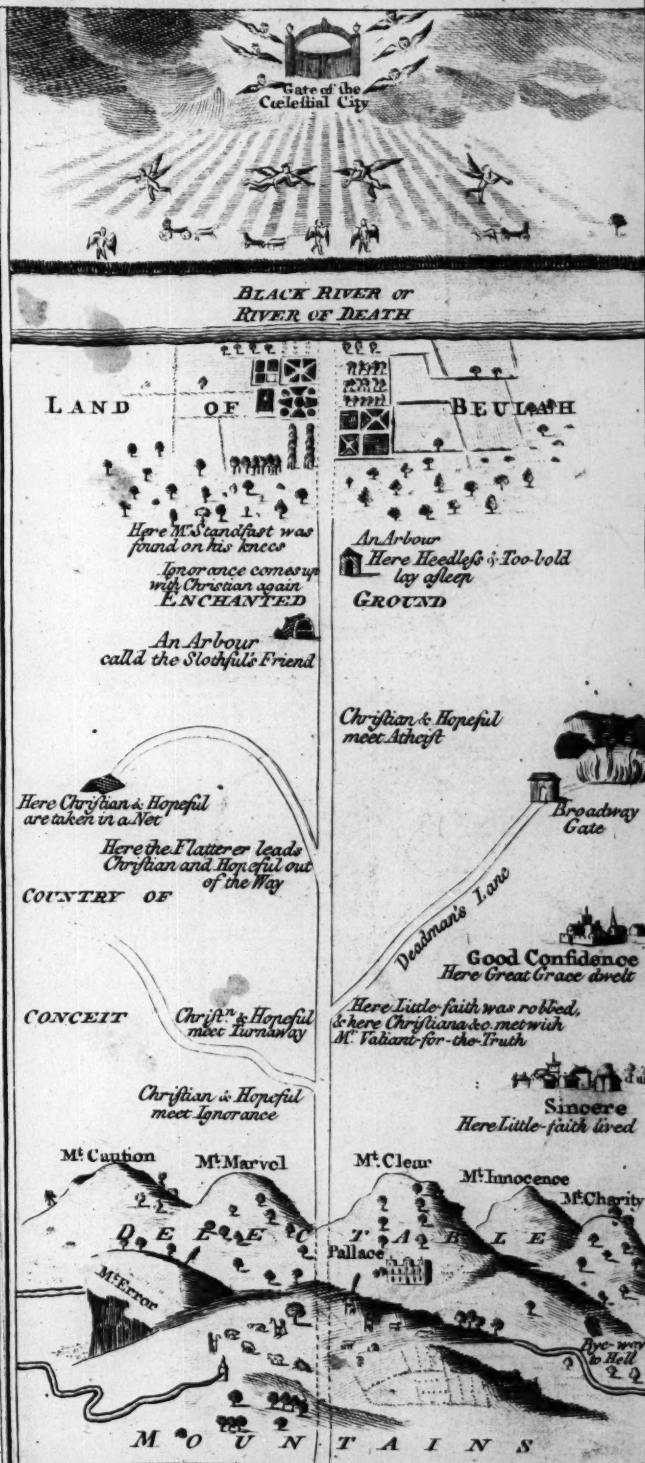
" Do call for one thing to set forth another ;
 " Use it I may then, and yet nothing smother,
 " Truth's golden beams : Nay, by this method may
 " Make it cast forth it's rays as light as day.
 " And now, before I do put up my pen,
 " I'll shew the profit of my book, and then
 " Commit both thee and it unto that hand
 " That pulls the strong down, and makes weak ones stand.
 " This book it chalketh out before thine eyes
 " The man that seeks the Everlasting Prize :
 " It shews you whence he comes, whither he goes ;
 " What he leaves undone ; also what he does :
 " It also shews you how he runs, and runs,
 " 'Till he unto the gate of glory comes.
 " It shews too, who set out for life amain,
 " As if the lasting crown they would obtain :
 " Here also you may see the reason why
 " They lose their labour, and like fools to die.
 " This book will make a traveller of thee,
 " If by its counsel thou wilt ruled be ;
 " It will direct thee to the Holy-Land,
 " If thou wilt its directions understand :
 " Yea, it will make the slothful active be ;
 " The blind also delightful things to see.
 " Art thou for something rare and profitable ;
 " Wouldest thou see a truth within a fable ;
 " Art thou forgetful ? Wouldest thou remember
 " From New-Year's Day to the last of December ?
 " Then read my fancies, they will stick like burs ;
 " And may be to the helpless comforters.
 " This book is wrote in such a dialect,
 " As may the minds of little men affect :
 " It seems a novelty, and yet contains
 " Nothing but sound and honest gospel strains.
 " Would'st thou divert thyself from melancholy ?
 " Would'st thou be pleasant, yet far from folly ?
 " Would'st thou read riddles and their explanation ?
 " Or else be drowned in thy contemplation ?
 " Dost thou love picking meat ? Or would'st thou see
 " A man i' th' clouds and hear him speak to thee ?
 " Would'st thou be in a dream, and yet not sleep ?
 " Or, would'st thou in a moment laugh and weep ?
 " Or, would'st thou lose thyself, and catch no harm ?
 " And find thyself again without a charm ?
 " Would'st thou read thyself, and read thou know'st not what,
 " And yet not know whether thou art blest or not,
 " By reading the same lines ? O then come hither,
 " And lay my book, thy head, and heart together.

JOHN BUNYAN."





To face the beginning of the Progress.

[illegible]

PROGRESS, with MASON's Notes.

THE
PILGRIM'S PROGRESS
COMPLETE:

WITH
NOTES

EXPLANATORY AND IMPROVING,

By MR. MASON.

PART I.

AS I walked through the wilderness of this world, I lighted on a certain place, where was a den (a), and laid me down in *that* place to sleep: And as I slept, I dreamed a dream. I dreamed, and behold, "I saw a man cloathed with rags*", standing "in a certain place, with his face from his own house, a book in his "hand, and a great burden upon his back." I looked; and saw him open the book, and read therein; and as he read, he wept and

* Isa. lxiv. 6. Luke xiv. 33. Pf. xxxviii. 4. Heb. ii. 2. Acts xvi. 31.

(a) The jail. Mr. BUNYAN wrote this precious book in Bedford jail, where he was confined on account of his religion. The following anecdote is related of him. A Quaker came to the jail and thus addressed him, "Friend BUNYAN; the Lord sent me to seek for thee, and I have been through several counties in search of thee, and now I am glad "I have found thee." To which Mr. BUNYAN replied, "Friend, thou dost not "speak truth, in saying, The Lord sent thee to seek me; for the Lord well knows that I "have been in this jail some years; and if he had sent thee, he would have sent thee here "directly."

trembled; and not being able longer to contain, he brake out with a lamentable cry (b), saying, "What shall I do*?"

In this plight therefore he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased: Wherefore at length he break his mind to his wife and children; and thus he began to talk to them: "O my dear wife, said he, and you the children of my bowels, I your dear friend am in myself undone by reason of a burden that lieth hard upon me: moreover, I am certainly informed, that this our city† will be burned with fire from heaven: in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape may be found, whereby we may be delivered." At this his relations were fore amazed (c) not for that they believed that what he had said to them was true, but because they thought some frenzy distemper had got into his head; therefore it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed (d): But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did; he told them *worse* and *worse*; he also set to talking to them again, but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriage to him: Sometimes they would deride; sometimes they would chide; and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them; and also to condole his own misery: He would also

* Acts ii. 37. † This world.

(b) The cry of an awakened sinner, who sees his own righteousness to be as filthy rags, his soul in a state of wrath and wretchedness, exposed to everlasting destruction, feeling the burden of his sins upon his back, he turns his face from his own house, from himself, from all his false hopes and vain confidences, for refuge, and takes his bible in his hand to direct him where he shall flee for refuge and salvation. The more a sinner reads therein, the more he is convinced of the wretched state and ruined condition of his precious immortal soul, and of his necessity of fleeing to Christ for eternal life and salvation. As he reads, he weeps and trembles to think what will become of him. Reader, was this ever your case? Did you ever see your sins, and feel the burden of them, so as to cry out, in the anguish of your soul, What must I do to be saved? If not, you will look on this precious book as a romance or history which no way concerns you; you can no more understand the meaning of it, than if it were wrote in an unknown tongue: for you are yet carnal, dead in your sins, lying in the arms of the wicked one in false security. But this book is spiritual; as can only be understood by spiritually quickened souls, who have experienced that salvation in the heart which begins with a sight of sin, a sense of sin, a fear of destruction, and dread of damnation. Such, and only such, commence Pilgrims from the city of destruction to the heavenly kingdom.

(c) Conviction of sin in the heart, will discover itself to those about us, by the outward conduct and behaviour of the life.

(d) When we begin to be wise unto salvation, carnal friends pronounce us mad unto destruction; and administer carnal physic for our sin-sick souls.



Bunyan's PILGRIM'S PROGRESS, with MASON'S Notes.

Plate III.



G. Burder del. & sculp.

*Evangelist directing Christian which way he should
fly from the City of Destruction.*

walk solitarily in the fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

Now I saw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, "What* shall I do to be saved (e)?"

I saw also that he looked *this* way and *that* way, as if he would run, yet he stood still, because (I perceived) he could not tell which way to go. I looked then, and saw a man named *Evangelist* coming to him, and asked, "Wherefore dost thou cry (f)?"

He answered, Sir, I perceive by the book in my hand, that I am condemned to die†, and after that to come to judgement; and I find that I am not willing to do the first, nor able‡ to do the second (g).

Then said *Evangelist*, Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that burden that is upon my back (h), will sink me lower than the grave; and I shall fall into *Tophet* §. And, Sir, if I be not fit to go to prison, I am not fit to go to judgement, and from thence to execution; and the thoughts of these things make me cry.

Then said *Evangelist*, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a Parchment Roll, and there was written within, "Fly || from the wrath to come (i)."

The man therefore read it, and looking upon *Evangelist* very carefully, said, Whither must I fly? Then said *Evangelist*, pointing his finger over a very wide field, Do you see yonder *Wicket-gate* **? The man said, No: Then said the other, Do you see yonder †† shining light (k)? He said, I think I do. Then said *Evangelist*, Keep that light in your eye, and go up directly thereto, so shall thou see the gate; at which when thou knockest, it shall be told thee what thou

* Acts xvi. 30. 31. † Heb. ix. 27. Job xvi. 21, 22. ‡ Ezek. xxii. 14. § II. xxx. 33. || Matt. iii. 7. ** Matt. vii. 14. †† Pf. cxix. 1, 5. 2 Pet. i. 19.

(e) No soul was ever in earnest for salvation, till there is a cry in his heart to be saved from damnation.

(f) Behold here the tender love and care of Jesus, the great Shepherd and Bishop of souls, to sin-distressed, heavy laden sinners, in sending *Evangelist*, that is, a preacher of the gospel grace, and glad tidings of salvation to them.

(g) A true confession of an enlightened sensible sinner.

(h) The convictions of the Spirit of God in the heart, make a man feel the insupportable burden of sin upon his back, and to dread the wrath of God revealed from heaven against sin.

(i) The gospel never leaves a convinced sinner in the miserable situation in which it finds him, without hope and relief; but points him to Jesus for safety and salvation, that he may fly from himself and the wrath he feels in himself, to the fullness of the grace of Christ, signified by the *WICKET-GATE*.

(k) Christ, and the way to him, cannot be found without the word. The word directs to Christ, and the Spirit shines into the heart, whereby the sinner sees Christ in the word. This makes God's word precious.

thalt do. So I saw in my dream that the man began to run: Now he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return*, but the man put his fingers in his ears, and run on crying, "Life! life! eternal life! So he looked not behind him†, but fled toward the middle of the plain (l).

The neighbours also came out to see (m) him run, and as he run some mocked, others threatened, and some cried after him to return; and among those that did so, there were two that were resolved to fetch him back by force. The name of one was *Obstinate*, and the name of the other *Pliable*. Now by this time the man was got a good distance from them; but however they were resolved to pursue him, which they did, and in a little time they overtook him. Then said the man, "Neighbours, wherefore are ye come?" They said, To persuade you to go back with us; but he said, That can by no means be: You dwell, said he, in the city of *Destruction*, (the place also where I was born) I see it to be so: And dying there, sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone: Be content, good neighbours, and go along with me (n)."

What, said *Obstinate*, and leave our friends and our comforts behind us!

Yes, said *Christian*, (for that was his name) because that "all which you shall forsake‡," is not worthy to be compared with a little of that, that I am seeking to enjoy; and if you will go along with me, and behold it, you shall fare as I myself; for there, where I go, is enough, and to spare§, come, and prove my words.

Obst. What are the things you seek, since you leave all the world to find them?

Chr. I seek an "Inheritance incorruptible, undefiled, and that fadeth not away||," and it is laid up in heaven** and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.

Obst. Tush, said *Obstinate*, away with your book: will you go back with us or no?

Chr. No, not I, said the other; because I have laid my hand to the plough††,

* Luke xiv. 26. † Gen. xix. 17. ‡ Cor. iv. 18. § Luke xv. 17. || 1 Pet. i. 4.
** Heb. xi. †† Luke ix. 62.

(l) When a sinner begins to fly from destruction, carnal relations will strive to prevent him; but it is wiser to stop our ears against the reasonings of flesh and blood, than to parley with them. Carnal affections cannot prevail over spiritual convictions. The sinner who is in earnest for salvation, will be deaf to invitations to go back. The more he is solicited by them, the faster he will fly from them.

(m) They who fly from the wrath to come, are a gazing-stock to the world.

(n) The genuine spirit of a sinner, convinced of sin, and fleeing from destruction. He would gladly persuade other poor sinners to go with him. The least spark of grace from God in the heart discovers itself in good will to men.

Obst. Come then, neighbour *Pliable*, let us turn again, and go home without him: There is a company of these crazy-headed coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

Pli. Then said *Pliable*, don't revile; if what the good *Christian* says is true, the things he looks after are better than ours; my heart inclines to go with my neighbour.

Obst. What! more fools still? Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back and be wise (o).

Chr. Nay, but do thou come with thy neighbour *Pliable*; there are such things to be had which I spoke of, and many glories besides: if you believe not me, read here in this book, and for the truth of what is expressed therein, behold all is confirmed by the blood of him that made it*.

Pli. Well, neighbour *Obstinate*, saith *Pliable*, I begin to come to a point: I intend to go along with this good man, and to cast in my lot with him; but, my good companion, do you know the way to this desired place?

Chr. I am directed by a man whose name is *Evangelist*, to speed me to a little gate that is before us, where we shall receive instructions about the way.

Pli. Come then, good neighbour, let us be going; then they went both together.

Obst. And I will go back to my place, said *Obstinate*: I will be no companion of such misled fantastical fellows (p).

Now I saw in my dream, that when *Obstinate* was going back, *Christian* and *Pliable* went talking over the plain; and thus they began their discourse.

Chr. Come neighbour *Pliable*, how do you? I am glad you are persuaded to go along with me; had even *Obstinate* himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. Come neighbour *Christian*, since there are none but us two here, tell me now farther, what the things are, and how to be enjoyed, whither we are going?

Chr. I can better conceive of them with my mind, than speak of them with my tongue; but yet since you are desirous to know, I will read of them in my book.

Pli. And do you think that the words of your book are certainly true?

* Heb. ix. 17—21.

(o) He who never became a fool in the eyes of the world for Christ, is not yet made wise unto salvation through the faith of Christ.

(p) Here see the different effects which gospel truths have upon natural men. *Obstinate* totally rejects them. *Pliable* hears of them with joy, believes somewhat of them for a season, and accompanies *Christian* a little way.

Chr. Yes verily, for it was made by him that cannot lye*.

Pli. Well said, what things are they?

Chr. There is an endless kingdom* to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever†.

Pli. Well said; and what else?

Chr. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven‡.

Pli. This is very pleasant. And what else?

Chr. There shall be no more crying, nor sorrow; for he that is owner of the place will wipe all tears from our eyes§.

Pli. And what company shall we have there?

Chr. There we shall be with seraphims and cherubims, creatures that will dazzle your eyes to look on them||. There also shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving and holy, every one walking in the sight of God, and standing in his presence with acceptance for ever: in a word, there we shall see the elders with their golden crowns**; there we shall see the holy virgins with their golden harps††; there we shall see men, that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place; all well and cloathed with immortality, as with a garment‡‡.

Pli. The hearing of this is enough to ravish one's heart: but are these things to be enjoyed? How shall we get to be sharers thereof?

Chr. The Lord, the governor of the country, hath recorded §§, that in this book, the substance of which is, if we be truly willing to have it, he will bestow it upon us freely.

Pli. Well, my good companion, glad am I to hear of these things; come on, let us mend our pace (q).

Chr. I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my dream, that just as they had ended this talk, they drew nigh to a very Miry Slough that was in the midst of the plain, and they being heedless, did both fall suddenly into the bog. The name of the Slough was *Despond*. Here therefore they wallowed for

* Tit. i. 2. + Isa. xlv. 17. Job x. 27, 29. † 2 Tim. iv. 8. Rev. xxii. 5. Mat. xiii. 43. § Isa. xlv. 8. Rev. vii. 16, 17. xxi. 4. || Isa. iv. 2. 1 Thes. iv. 16, 17. Rev. v. 11. ** Rev. iv. 4. †† Rev. xiv. 1, 5. ‡‡ John xii. 25. 2 Cor. v. 2, 4. §§ Isa. lv. 12. John vi. 37. vii. 37. Rev. xxi. 6. xxii. 17.

(q) Here see the fleshly joys and flashy comforts of temporary professors: he is too hot to hold; too light (having never felt the burden of his sins) to travel far. Our Lord describes such as the stony ground hearers. They receive the word with joy; the word hath no root in their hearts; they believe a while; but in times of temptation fall away, Luke viii. 13. So did Pliable at the Slough of Despond. This signifies those desponding fears and despairing doubts which beset us, arising from unbelief of God's word, the suggestion of Satan, and the carnal reasonings of our corrupt nature, against the revealed truths, and precious promises of God. These try the reality of our convictions, and the sincerity of our faith.

a time, being grievously bedaubed with dirt; and *Christian*, because of the burden that was on his back, began to sink in the mire.

Pli. Then said *Pliable*, Ah! neighbour *Christian*, where are you now?

Chr. Truly, said *Christian*, I do not know.

Pli. At this *Pliable* began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the Slough which was next his own house, so away he went, and *Christian* saw him no more (r).

Wherefore *Christian* was left to tumble in the Slough of Despond alone; but still he endeavoured to struggle to that side of the Slough that was farthest from his own house, and next to the Wicket-gate(s); the which he did, but could not get out because of the burden that was upon his back: but I beheld in my dream, that a man came to him, whose name was *Help*(t), and asked him, What he did there?

Chr. Sir, said *Christian*, I was bid to go this way by a man called *Evangelist*, who directed me also to yonder gate, that I might escape the wrath to come. And as I was going thither, I fell in here.

Help. But why did you not look for the (u) Steps?

Chr. Fear followed me so hard, that I fled the next way, and fell in.

Help. Then said he, Give me thy hand; so he gave him his hand, and * he drew him out, and set him upon sound ground, and bid him go on his way. *Help lifts him out.*

Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the way from the City of Destruction to yonder Gate, is it that *this* plat is not mended, that poor travellers might go thither with more security? And he said unto me, This *Miry Slough* is such a place as cannot be mended: it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore is it called the Slough of Despond: for still as the sinner is awakened about his lost condition, *What makes the Slough of Despond.*

* Psal. xl. 2.

(r) It is not enough to be *Pliable*; for the first trial he met with cooled his courage, damped his joy, killed his faith, and sent him back to the City of Destruction.

(s) *Christian*, in trouble, seeks still to get farther from his own house. See the difference between a truly convinced sinner, and a pliable unconverted professor; one keeps his face toward Christ for hope and help; the other flies back for comfort to the City of Destruction.

(t) The arm of Christ's omnipotent grace, reached forth to snatch poor sinners from destruction; for he says of them, "Thou hast destroyed thyself, but in me is thine help." Hos. xiii. 9.

(u) The great and precious promises of God, which are in Christ Jesus to poor, needy, and distressed sinners,

there

there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground.

It is not the * pleasure of the King that this place should remain so bad; his labours also have, by the directions of his Majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground if perhaps it might have been mended: yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cart loads; yea, millions of wholesome instructions, that have at all seasons been brought from all places of the King's dominions (and they that can tell, say, They are the best materials to make good the ground of the place) if so be it might have been mended; but it is the Slough of Despond still; and so will be when they have done what they can (x).

*The promises
of forgiveness
and acceptance
to life by
faith in Christ
ONLY.*

True, there are, by the direction of the Law-giver, certain good and substantial steps, placed even through the very midst of this Slough; but at such time as this the place does much spue out its filth, as it doth against change of weather, these Steps are hardly seen, or if they be, men, through the dizziness of their heads, step besides; and then they are bemired to purpose, notwithstanding the Steps be there; but the ground is † good when they are once got in at the Gate (y).

*Pliable is gone
home, and is
visited by his
neighbours.
His entertain-
ment by them
at his return.*

Now I saw in my dream, that by this time *Pliable* was got home to his house. So his neighbours came to visit him; and some of them called him *wise man* for coming back; and some called him fool for hazarding himself with *Christian*; others again did mock at his cowardliness; saying, "Surely, since you began to venture, I would not have been so base as to have given out for a few difficulties:" so *Pliable* sat sneaking among them. But at last he got more confidence; and then they all turned their tales, and began to deride poor *Christian* behind his back. And thus much concerning *Pliable*.

*Worldly Wiseman
meets
with Christian.*

Now as *Christian* was walking solitarily by himself, he spied one afar off, crossing over the field to meet him, and their hap was to meet just as they were crossing the way to each other. This gentleman's name was Mr. *Worldly Wiseman*; he dwelt in the town of *Carnal Policy*, a very great town and also hard-by from

* Isa. xxxv. 3, 4. † 1 Sam. xii. 22.

(x) Signifying, that there is nothing but despondency and despair in the fallen nature of sinful man: the best that we can do, leaves us in the Slough of Despond, as to any hopes in ourselves.

(y) That is the Lord Jesus Christ. We never find good ground, nor safe founding, nor comfortable walking, till we enter into possession of Christ by faith, and till our feet are set upon Christ, who is the Rock of ages.

whence *Christian* came. This man having some knowledge of him (for *Christian*'s setting forth from the City of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town-talk in some other places) *Mr. Worldly Wiseman* therefore having some guess of him, by beholding his laborious going, by beholding his sighs and groans, and the like, began thus to enter into some talk with *Christian*.

World. How now good fellow, whither away after this burdened manner.

*Talk between
Mr. Worldly
Wiseman and
Christian.*

Chr. A burdened manner indeed, as ever, I think, poor creature had! And whereas you asked me, Whither away! I tell you, Sir, I am going to yonder Wicket-gate, before me; for there, as I am informed, I shall be put in a way to be rid of my heavy burden.

World. Hast thou a wife and children?

Chr. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if * I had none.

World. Wilt thou hearken to me, if I give thee good counsel?

Chr. If it be good I will; for I stand in need of good counsel.

World. I would advise thee, then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee, till then.

*WorldlyWise-
man's coun-
sel to Chris-
tian.*

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off myself I cannot: nor is there a man in our own country, that can take it off my shoulders: therefore am I going this way, as I told you, that I may be rid of my burden (2).

World. Who bid thee go this way to be rid of thy burden?

Chr. A man that appeared to me to be a very great and honourable person; his name, as I remember, is *Evangelist*.

World. Bethrew him for his counsel, there is not a more dangerous and troublesome way in the world, than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something (as I perceive already) I see the dirt of the

*WorldlyWise-
man condemns
Evangelist's
counsel.*

* 1 Cor. vii. 29.

(2) A glimpse of the Wicket-gate, or of deliverance from the guilt of sin by Christ, will make the sinner reject all other ways, and press on towards Christ ONLY.

Slough of Despond is upon thee; but that Slough is the beginning of the sorrows that do attend those that go on in that way: hear me, I am older than thou; thou art like to meet with, on the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and in a word, death; and what not! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

Chr. Why, Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned: nay, methinks I care not what I meet with in my way, if so be I can also meet with deliverance from my burden (a).

World. How camest thou by the burden at first?

Chr. By reading this book in my hand.

World. (b) I thought so; and it has happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall in thy distractions; which distractions do not only unman men (as thine I perceive have done thee) but they run them upon desperate ventures, to obtain they know not what.

Chr. I know what I would obtain; it is ease from my heavy burden.

World. But why wilt thou seek for ease this way, seeing so many dangers attend it; especially since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into. Yea, and the remedy is at hand. Besides, I will add, that instead of these dangers, thou shalt meet with much safety, friendship, and content.

Chr. Pray, Sir, open this secret to me.

World. Why in yonder village (the village is named *Morality*) there dwells a gentleman, whose name is *Legality*, a very judicious man (and a man of very good name) that has skill to help men off with such burdens as thine from their shoulders; yea, to my knowledge, he hath done a great deal of good this way, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burden (c). To him, as I said, thou

(a) Such is the frame of the heart of a young Christian.

(b) Mr. Worldly Wiseman does not like that men should be serious in reading the Bible.

(c) Mr. Worldly Wiseman prefers *Morality* to Christ the Strait Gate. This is the exact reasoning of the flesh. Carnal reason ever opposes spiritual truth. The notion of justification by our own obedience to God's law, ever works in us, contrary to the law

thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is *Civility*, that can do it (to speak on) as well as the old gentleman himself; there, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and children to thee to this village, where there are houses now stand empty, one of which thou mayest have at a reasonable rate; provision is there also cheap and good; and that which will make thy life more happy is, to be sure there thou shalt live by honest neighbours, in credit, and good fashion.

Now was *Christian* somewhat at a stand; but presently he concluded, If this be true what this gentleman hath said, my wisest course is to take his advice; and with that he thus farther spake.

Christian
snared by Mr.
WorldlyWise-
man's words.

Chr. Sir, which is my way to this honest man's house?

World. Do you see yonder* high hill?

Chr. Yes, very well.

World. By that hill you must go, and the first house you come at is his.

So *Christian* turned out of his way, to go to Mr. *Legality's* house for help (d); but behold when he was got now hard-by the hill, it seemed so high, and also that side of it that was next the way side did hang so much over, that *Christian* was afraid to venture farther, lest the hill should fall on his head; wherefore there he stood still and knew not what to do. Also his burden now seemed heavier to him than while he was in his way. † There came also flashes of fire out of the hill, that made ‡ *Christian* afraid that he should be burned; here therefore he sweat and did quake for fear. And now he began to be sorry that he had taken Mr. *Worldly Wiseman's* counsels. And he saw (e) *Evangelist* coming to meet him; at the sight also of whom he

law of justification by the obedience of Christ. Self-righteousness is as contrary to the faith of Christ, as indulging the lusts of the flesh. The former is the white devil of pride, the latter the black devil of rebellion and disobedience. See the awful consequences of listening to the reasonings of the flesh!

* Mount Sinai. † Exod. xix. 16. ‡ Heb. xii. 21.

(d) And a sad turn it proved to him; for he turned from the work of Christ, for his salvation, to his own works and obedience; so did the Galatians of old. Mark the consequence; Christian is afraid that Mount Sinai, all the dreadful curses of the law, would fall on his head.

(e) Evangelist findeth Christian under Mount Sinai, and looketh severely upon him. See the effect of disobeying the Gospel.

began to blush for shame. So *Evangelist* drew nearer and nearer; and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with *Christian*.

Evangelist *reasons afresh with Christian.* he: at which words, *Christian* knew not what to answer; wherefore at present he stood speechless before him. Then said *Evangelist* farther, Art thou not the man that I found crying without the walls of the City of Destruction?

Chr. Yes, dear Sir, I am the man.

Evan. Did not I direct thee the way to the Wicket-gate?

Chr. Yes, dear Sir, said *Christian*.

Evan. How is it then that thou art so quickly turned aside? For thou art now out of the way.

Chr. I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded me that I might, in the Village before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a gentleman (f), and talked much to me, and got me at last to yield; so I came hither: but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said that gentleman to you?

Chr. Why, he asked me whither I was going? And I told him.

Evan. And what said he then?

Chr. He asked me if I had a family? And I told him. But, said I, I am so loaded with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. And what said he then?

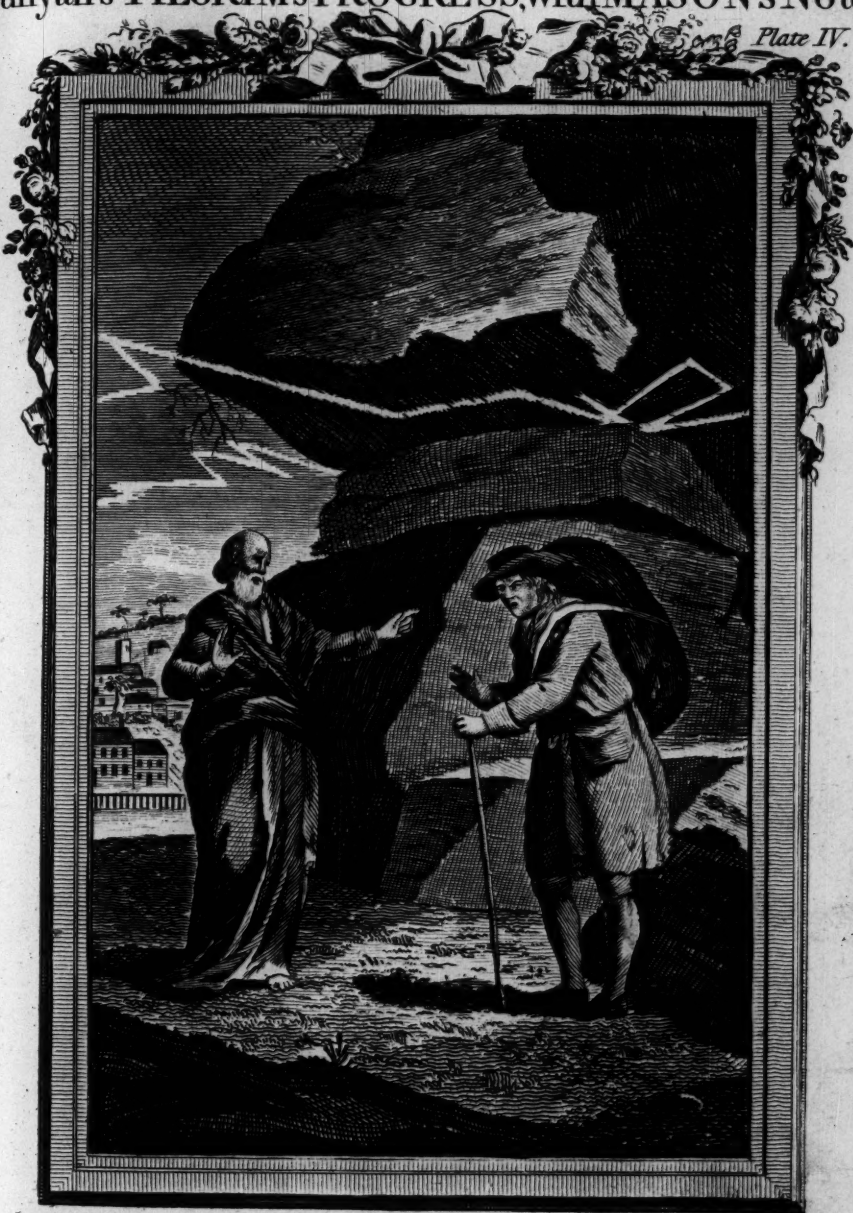
Chr. He bid me with speed get rid of my burden; and I told him it was ease I sought. And, said I, I am therefore going to yonder gate, to receive further direction how I may get to the place of deliverance. So he said that he would shew me a better way, and shorter, not so attended with difficulties as the way, Sir, that you set me in; which way, said he, will direct you to a gentleman's house that has skill to take off these burdens: so I believed him (g), and turned out of that way into

(f) Beware of taking men by their looks. They may look as gentle as lambs, while the poison of asps is under their tongue; whereby they infect many souls with pernicious errors and pestilent heresies, turning them from Christ and the hope of justification and eternal life, through him only to look and rely upon their own works, in whole or in part, for salvation.

(g) As the belief of the truth, lies at the foundation of the hope of eternal life, and is the cause of any one becoming a pilgrim; so the belief of a lie, is the cause of any one's turning out of the way which leads to glory.

John Bunyan's PILGRIM'S PROGRESS, with MASON's Notes.

Plate IV.



G. Bundo del. et sculp.

*Christian met by Evangelist, at the Hill near
Legality's House.*

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this if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear, as I said, of danger: but I now know not what to do (h).

Evan. Then (said *Evangelist*) stand still a little, that I may shew thee the words of God. So he stood trembling. Then said *Evangelist*, * See that you refuse not him that speaketh; for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. *Evangelist* He said moreover†, Now the just shall live by *convincees* faith; but if any man draw back, my soul shall *Christian of* have no pleasure in him. He also did thus apply *his error.* them: thou art the man that art running into this misery: thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition (i).

Then *Christian* fell down at his feet as dead, crying "Woe is me, for I am undone!" At the sight of which, *Evangelist* caught him by the right hand, saying, All manner of sin and blasphemies shall be forgiven unto men: be not faithless but believing: then did *Christian* again a little revive, and stood up trembling, as at first, before *Evangelist* (k).

Then *Evangelist* proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now shew thee who it was also that deluded thee, and who it was also to whom he sent thee. *WorldlyWife-* The man that met thee, is one *Worldly Wise-* man described *man*, and rightly he is so called; partly, ‡ because he savoureth only of the doctrine of the world; (therefore he always goes to the town of *Morality* to church) and partly, § because he loveth that doctrine best; for it saveth him from the cross; and because he is of this carnal temper, therefore he seeketh to pervert my ways,

* Heb. xii. 25. † Heb. i. 38. ‡ 1 John iv. 5. § Col. vi. 12.

(h) Legality will bring the soul to perplexity; and cause him to stop for fear, unless he is suffered to go on, blinded by pride and self-righteousness, to his own destruction.

(i) See the danger of turning from the faith of Christ, to trust in any degree to our own works for justification and eternal life. Beware of Legal teachers, and of thy own legal spirit.

(k) See the glory of gospel grace to sinners. See the amazing love of Christ in dying for sinners. O remember the price, which Christ obtained the pardon of your sins, at nothing less than his own most precious blood! Believe his wonderful love. Rejoice in his glorious salvation. Live in the love of him, in the hatred of your sins, and in humbleness of mind before him.

*Evangelist
discovers the
deceit of Mr.
WorldlyWise-
man.*

though right. Now there are three things in this man's counsel, that thou must utterly abhor.

1. His turning thee out of the way.
2. His labouring to render the cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the ministration of death (1).

First thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to reject the counsel of God for the sake of the counsel of a *Worldly Wiseman*. The Lord says, * Strive to enter in at the strait gate, the gate to which I send thee; † for strait is the gate that leadeth unto life, and few there be that find it. From this little Wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly, Thou must abhor his labouring to render the cross odious unto thee; for thou art to ‡ “prefer it before the treasures in Egypt;” Besides, the King of Glory hath told thee, § “that he that will save his life shall lose it:” and, “he that comes after him, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.” I say, therefore, for a man to labour to persuade thee that That shall be thy death, without which, the Truth hath said, thou canst not have eternal life: this doctrine thou must abhor.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name *Legality*, is the son of the || bond-woman, which now is in bondage with her children, and is, in a mystery, this mount ** *Sinai*, which thou hast feared will fall on thy head. Now if she with her

* Luke xiii. 24. † Mat. vii. 13, 14. ‡ Heb. xi. 25, 26. § Mark viii. 35. John xii. 25. Mat. x. 39. Luke xiv. 26. || Gal. iv. 21—27. ** The bond-woman.

(1) Gospel comfort cannot be enjoyed, till the soul is convinced of the evil, and rejects the doctrine of Legality, or trust in and dependance upon our own works for justification in whole or in part. Beware of compounding with Mr. Legality, so as to be justified by grace at first, and by works at last; for this is confounding grace and works, so as to exalt our vile selves, and to dishonour precious Christ and his glorious righteousness. This detestable heresy abounds greatly in the present day.

children are in bondage, how canst thou expect by them to be made free? This *Legality*, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden: therefore Mr. *Worldly Wiseman* is an alien, and Mr. *Legality* a cheat: as for his son *Civility*, notwithstanding his *smiling* looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee (m). After this, *Evangelist* called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor *Christian* stood, that made the hair of his flesh stand up: the words were thus pronounced, “*As many as are of the works of the law are under the curse;” for it is written, “Curfed is every one that continueth not in all things which are written in the book of the law to do them (n).”

Now *Christian* looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr. *Worldly Wiseman*; still calling himself a thousand fools for hearkening to his counsel; he also was greatly ashamed to think that this gentleman’s arguments, flowing only from the flesh, should have the prevalency with him as to cause him to forsake the right way. This done, he applied himself again to *Evangelist* in words and sense as follows:

Chr. Sir, (o) What think you? Is there hope? May I now go back, and go up to the wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man’s counsel. But may my sin be forgiven?

* Gal. ii. 10.

(m) The gospel pays no respect to demure looks, and a sanctified face; but pronounces such cheats, hypocrites, and beguilers, who turn souls from the cross of Christ, and the way of salvation by him, to trust in any-wise to their own works, for justification and salvation.

(n) *Legality* is as great an enemy to the cross of Christ, as *Licentiousness*: for it keeps the soul from coming to, believing in, and trusting wholly to the blood of Christ for pardon, and the righteousness of Christ for justification; so that it keeps the soul in bondage, and swells the mind with pride, while *Licentiousness* brings a scandal on the cross.

(o) *Christian* inquires if he may yet be happy. Legal hopes will bring on distress of soul, and despondency of spirit, as well as outward sins: there is no hope of a sinner’s being comforted by the cross of Christ, till he is made sensible of this.

Evan.

Evan. Then said *Evangelist* to him, thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the gate receive thee, for he *Evangelist* has *Good-will* for men; only said he, take heed *comforts him.* that thou turn not aside again, lest thou perish from the way, when his wrath is* kindled but a little. Then did *Christian* address himself to go back; and *Evangelist*, after he had kissed him, gave him one smile, and bid him God speed: (p) So he went on with haste, neither spake he to any man by the way; nor if any asked him, would he vouchsafe an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow *Mr. Worldly Wiseman's* counsel. So in process of time *Christian* got up to the Gate. Now over the gate there was written, † "Knock, and it shall be opened unto you."

He knocked therefore more than once or twice, (q) saying,

"May I now enter here; Will he within
 "Open to sorry me, though I have been
 "An undeserving rebel? Then shall I
 "Not fail to sing his lasting praise on high."

At last there came a grave person to the gate, named *Good-will*, who asked, Who was there? and whence he came? and what he would have?

Chr. Here is a poor burdened Sinner. I come from the City of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come: I would therefore, Sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

Good-w. (r) I am willing with all my heart, said he; and with that he opened the gate.

* Psal. ii. ult. † Mat. vii. 3.

(p) Nothing but the gospel of Christ can direct our steps in the right way, and bring peace and comfort to our souls. It salutes us with a cheering smile, a kiss of peace, and a blessing of consolation; and hence it wings our speed to Christ and holiness.

(q) This is praying and pleading in faith with God for mercy and forgiveness of sin through the blood of Jesus Christ.

(r) The gate will be opened to broken-hearted sinners. Here behold the love of Jesus, in freely and heartily receiving every poor sinner who comes unto him. No matter how vile they have been, nor what sins they have committed; he loves them freely and receives them graciously. For he has nothing but GOOD WILL to them. Hence the heavenly host sang at his birth, Good-will towards men. Luke ii. 14.

Bunyan's PILGRIM'S PROGRESS, with MASON's Notes

Plate V.



G. Burder del & sculp.

Christian admitted at the Wicket Gate by M. Goodwill.

So when *Christian* was stepping in, the other gave him a pull (s): then said *Christian*, What means that? The other told him, a little distance from this gate, there is erected a strong castle, of which *Beelzebub* is the captain; from thence both he, and them that are with him, shoot arrows at those that come up to the gate, if haply they may die before they can enter in.

Satan envies those that enter the Strait Gate.

Then said *Christian*, I rejoice and tremble. So when he was got in, the man of the gate asked him who directed him thither.

Christian entered the gate with joy and trembling.

Chr. *Evangelist* bid me come hither and knock, (as I did) and he said, that you, Sir, would tell me what I must do.

Talk between Good-will and Christian.

Good-w. An open door is before thee, and no man can shut it.

Chr. Now I begin to reap the benefit of my hazards.

Good-w. But how is it you come alone?

Chr. Because none of my neighbours saw their danger, as I saw mine.

Good-w. Did any of them know of your coming?

Chr. Yes, my wife and children saw me at the first, and called after me to turn again: also some of my neighbours stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

Good-w. But did none of them follow you to persuade you to go back?

Chr. Yes, both *Obstinate* and *Pliable*: but when they saw they could not prevail, *Obstinate* went railing back, but *Pliable* came with me a little way.

Good-w. But why did he not come through?

Chr. We indeed went both together until we came to the Slough of Despond, into the which we also suddenly fell. And then was my neighbour *Pliable* discouraged, and would not adventure farther. (t) Wherefore, getting out again on that side next to his own house, he told me I should possess the brave Country alone for him: so he went his way, and I came mine. He after *Obstinate*, and I to this gate.

(s) Every saved sinner is a brand plucked out of the fire by the loving arm of Christ. Zach. iii. 2.

(t) A man may have company when he sets out for heaven, and yet go thither alone. "Many be called, but few chosen." Mat. xx. 16.

Good-w. Then said *Good-will*, Alas, poor man! is the Celestial glory of so small esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

Chr. Truly, said *Christian*, I have said the truth of *Pliable*, and if I should also say all the truth of myself, it will appear there is no difference between him and myself. It is true, he went back to his own house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal argument of one Mr. *Worldly Wiseman* (u).

Good-w. Oh! did he light upon you? What, he would have had you seek for ease at the hands of Mr. *Legality*! they are both of them very cheats. But did you take his counsel?

Chr. Yes, as far as I durst: I went to find out Mr. *Legality*, until I thought that the mountain that stands by his house would have fallen upon my head; wherefore there I was forced to stop (x).

Good-w. That mountain has been the death of many, and will be the death of many more: It is well you escaped being dashed in pieces by it.

Chr. Why truly I do not know what had become of me there, had not *Evangelist* happily met me again as I was musing in the midst of my dumps; but it was God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain, than thus to stand talking with my lord: but oh! what a favour is this to me, that yet I am admitted entrance here (y)!

Good-w. We make no objections against any, notwithstanding all that they have done before they came hither.

(u) Where there is true grace in the heart, it will take shame to itself, and give all the glory to God's sovereign grace, for any difference there is between us and others. Free grace, kills free-will pride, and lays the sinner low, while it exalts Christ, and causes sinners to triumph in his righteousness and salvation.

(x) Though Jesus knows what is in man, and all his ways, yet he will bring the soul to confession unto him. See the loving heart of Christ to sinners, and the free communications he admits them to with himself. Oh! ye his people, pour out your heart before him: God-Jesus is a refuge for us, Psalm lxii. 8.

(y) It is a sure sign of a genuine work of grace, when the heart ascribes all to grace. Here is no talk of being faithful to grace; no ascribing any thing to his own free will or power; but his escape from destruction, and being yet in the way of salvation, are wholly resolved into the grace of the gospel, the mercy of God, and into his free favour, and almighty power. It is sweet to converse with Jesus, of his free grace to wretched and unworthy sinners. Do not you find it so?

* They

* They in no wise are cast out; and therefore, *Christian is good Christian*, come a little way with me, and I will teach thee about the way thou must go. *comforted again.* Look before thee; dost thou see this narrow way? *Christian directed yet on his way.* THAT is the way thou must go, it was cast up by the patriarchs, prophets, Christ and his apostles, and it is as strait as a rule can make it: this is the way thou must go.

Chr. But, said *Christian* (z) are there no turnings nor windings, by which a stranger may lose his way?

Good-w. Yes, there are many ways, *but*, down upon this, and they are crooked and wide: but *thus* thou may'st distinguish the right from the wrong, the right only being† strait and narrow.

Then I saw in my dream, that *Christian* asked him farther, If he could not help him off with the burden that was upon his back? For as yet he had not got rid thereof, nor could he by any means get off without help. *Christian weary of his burden.*

He told him, As to thy burden, be content to bear it, until thou comest to the Place of (a) Deliverance; for there it will fall from thy back of itself.

Then *Christian* began to gird up his loins, and to address himself to his journey. So the other told him, That by that he was gone some distance from the gate, he would come at the house of the *Interpreter*, at whose door he should knock, and he would shew him excellent things. Then *Christian* took his leave of his friend, and he again bid him God speed.

Then he went on till he came to the house of the *Interpreter* (b), where he knocked over and over: at last one came to the door, and asked, Who was there?

Chr. Sir, here is a traveller, who was bid by an acquaintance of the good man of this house, to call here for my profit; I would therefore speak with the Master of the house: so he called

* John vi. 17. † Mat. vi. 14.

(z) *Christian* afraid of losing his way; a blessed sign of a gracious heart, when it possesses good jealousy.

(a) There is no deliverance from the guilt and burden of sin, but by the death and blood of Christ. Here observe, that though a sinner, at his first coming to Christ, finds some comfort and encouragement, yet he may not have a clear sense of pardon, and assurance of the forgiveness of his sins, but he may still feel the burden of them. But by his faith in Jesus will be putting his Lord in mind of them.

(b) *Christian* comes to the house of the *Interpreter*: which means the Lord the Spirit, the teacher of his people.

for the master of the house, who after a little time came to *Christian*, and asked him what he would have? (c)

Chr. Sir, said *Christian*, I am a man that am come from the City of Destruction, and am going to the Mount Zion; and I was told by the man that stands at the gate, at the head of this way, that if I called here, you would shew me excellent things, such as would be a help to me in my journey.

Inter. Then said the *Interpreter*, Come in; I will shew thee that which will be profitable to thee (d). So he commanded his man to light the candle, and bid *Christian* follow him: so he had him into a private room, and bid his man open a door; the which when he had done, *Christian* saw the picture of a very grave person hang up against the wall; and this was the fashion of it: he had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; he stood as if he pleaded with men, and a crown of gold did hang over his head.

Chr. Then said *Christian*, What meaneth this?

Inter. The man whose picture this is, is one of a thousand; he * can beget children, † travail in birth with children, and nurse them himself when they are born. And whereas thou see'st him with his eyes lifted to heaven, the best of books in his hand; and the law of truth written on his lips; it is to shew thee, that his work is, to know and unfold dark things to sinners; even as also thou see'st him stand as if he pleaded with men; and whereas thou see'st the world as cast behind him, and that a crown hangs over his head; that is to shew thee, that slighting and despising the things that are present, for the love that he hath for his Master's service, he is sure in the world that comes next to have glory for his reward. Now said the *Interpreter*, I have shewed thee *this* picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going, hath authorized to be thy guide in all difficult places thou may'st meet with in the

* 1 Cor. iv. 15. † Gal. iv. 19.

(c) Christians go too often to consult with men, instead of the Lord himself; this is a fault and a folly.

(d) O how loving, how condescending, is the Spirit of God to poor miserable sinners!

way: wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen; lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death (e).

Then he took him by the hand, and led him into a very large *Parlour* that was full of dust, because never swept; the which after he had reviewed a little while, the *Interpreter* called for a man to sweep. Now, when he began to sweep, the dust began abundantly to fly about, that *Christian* had almost therewith been choaked. Then said the *Interpreter* to a *damsel* that stood by, Bring hither the water, and sprinkle the room; the which when she had done, it was swept and cleansed with pleasure.

Chr. Then said *Christian*, What means this?

Int. The *Interpreter* answered, This *parlour* is the heart of a man that was never sanctified by the sweet grace of the gospel: the *dust* is his original sin and inward corruptions that have defiled the whole man. He that began to sweep at first, is the *law*; but she that brought water, and did sprinkle it, is the *gospel*. Now whereas thou sawest, that as soon as the first began to sweep, the dust did so fly about, that the room by him could not be cleansed, but that thou wast almost choaked therewith; this is to shew thee, that the Law, instead of cleansing the heart, by its working, from sin, * doth revive, put † strength into, and ‡ increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue it.

Again, as thou sawest the *Damsel* sprinkle the room with water, upon which it was cleansed with pleasure; this is to shew thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then I say, even as thou sawest the *Damsel* lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made

* Rom. vii. 6. † 1 Cor. xv. 56. ‡ Rom. v. 20.

(e) This is a true picture of a gospel minister: one whom the Lord the Spirit has called and qualified for preaching the everlasting gospel. He is one who despises the world, is dead to its pleasures and joys: his chief aim is to exalt and glorify the Lord Jesus, his atoning blood, justifying righteousness, and finished salvation; and his greatest glory is to bring sinners to Christ, to point him out as the one way to them, and to edify and build up saints in him. But there are many who profess to do this, but turn poor sinners out of the way, and point them to a righteousness of their own for justification in whole or in part. Of these the Spirit teaches us to beware: the former, he leads and directs souls to love and esteem highly for their labours and faith in the Lord, and zeal for his honour and glory, and for the salvation of souls. Take heed what you hear, Mark iv. 24.

clean, through the faith of it, and consequently * fit for the King of glory to inhabit (f).

I saw, moreover, in my dream, that the *Interpreter* took him by the hand, and had him into a little room, where sat two little children, one in each chair. *He shewed him Passion and Patience, Passion will have it now.* The name of the eldest was *Passion*, and the name of the other *Patience*. *Passion*, seemed to be much discontented, but *Patience* was very quiet. Then *Christian* asked, What is the reason of the discontent of *Passion*? the *Interpreter* answered, the governor of them would have him stay for his best things till the beginning of the next year; but *Patience* for waiting. he will have all now: but *Patience* is willing to wait.

Then I saw that one came to *Passion* and brought him a bag of treasure, and poured it down at his feet: the which he took up and rejoiced therein, and withal laughed *Patience* to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

Chr. Then said *Christian* to the *Interpreter*, Expound this matter more fully to me.

Inter. So he said, These two lads are figures; *Passion* will have all now, this year; that is to say, in this world; so are the men of this world; they must have all their good things now, they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, "A bird in the hand is worth two in the bush," is of more authority with them than are all the divine testimonies of the good of the world to come.

Worldly men are for a bird in the hand.

* John xv. 3. Eph. v. 26. Acts xv. 9. Rom. xvi. 25, 26. John xv. 13.

(f) Now judge by this, whether you are under the law, or the gospel. Have you ever found in yourself what is here described? 1st. Of the law, have you ever felt your lusts and corruptions irritated and sin made to abound in you, as to your perception and feeling, by the commandment working in you all manner of concupiscence? for without the law sin was dead, Rom. vii. 5. Has the application of the law to your conscience made sin to revive in you, so as that you died to all your former hopes of being justified by your obedience to the law? If not, you are yet dead in sin, and cleave to legal hopes and vain confidence. But if through the law you are become dead to the law, has the gospel come to you with its reviving, comforting, sanctifying influence? Has it made Christ's blood and righteousness precious to your soul, and given you the victory of faith over the law, sin, and death. If so, go on your way rejoicing.

But as thou sawest, that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world (g).

Chr. Then said *Christian*, Now I see that *Patience* has the best wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And also because he will have the glory of his, when the other has nothing but rags.

Int. Nay, you may add another, to wit, the glory of the next world will never wear out: but these are suddenly gone. Therefore *Passion* had not so much reason to laugh at *Patience*, because he had his own things. first, as *Patience* will have to laugh at *Passion*, because he had his best things last; for first must give place to last, because last must have its time to come; but last gives place to nothing; for there is not another to succeed: he therefore that hath his portion first, must needs have a time to spend it; but he that has his portion last, must have it lastingly: therefore it is said of * "Dives, in thy life-time thou receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

Things that are first must give place, but things that are last are lasting.

Dives had his good things first.

Chr. Then I perceive it is not best to covet things that are now, but to wait for things to come.

Int. You say truth: † "For the things that are seen are temporal; but the things that are not seen, eternal;" but though this be so, yet since things present, and our fleshly appetite, are such near neighbours one to another; and again, because things to come, and carnal sense, are such strangers one to another; therefore it is, that the first of these so suddenly fall into amity, and that distance is so continually between the second (h).

The first things are but temporal.

* Luke xvi. † Cor. iv. 18.

(g) Carnal men seek nothing more than the gratification of their senses; their end will be the loss of all things, and the destruction of their own souls. But the just live by faith on Jesus, and in hope of joys to come; their end will be glorious; for they shall receive the end of their faith, the salvation of their souls, and the everlasting enjoyment of Christ in glory.

(h) Here see the preciousness and glory of faith: it causeth the soul to make a proper estimate, and set a due value on things: it pierceth through the objects of time and sense, and fixes upon glory and eternity. This is the proper character of every heaven-born soul; the just shall live by faith, Heb. ii. 4. This is a life of heaven upon earth.

Then I saw in my dream, that the *Interpreter* took *Christian* by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter.

Then said *Christian*, What means this?

The *Interpreter* answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the *devil*: but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of which he did also continually cast (but secretly) into the fire (i).

Then said *Christian*, What means this?

The *Interpreter* answered, This is *Christ*, who continually with the oil of his grace maintains the work already begun in the heart: by the means of which, notwithstanding what the devil can do*, the souls of his people prove gracious still. And in that thou sawest, that the man stood behind the wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of grace is maintained in the soul (k).

I saw also, that the *Interpreter* took him again by the hand, and led him into a pleasant place, where was built a stately palace, beautiful to behold; at the sight of which *Christian* was greatly delighted; he saw also upon the top thereof certain persons walking, who were cloathed all in gold.

Then said *Christian*, May we go in thither?

* 1 Cor. xii. 9.

(i) Some having never been at the backside of the wall, to see how the work of grace is kept up in the soul by Christ, ascribe it to other causes, as man's faithfulness, &c. which their pride and folly devise. Hence they ignorantly assert, that a work of grace may come to nothing, and the subjects of Christ's grace may perish. But they do err, not knowing the scriptures, nor the power of Christ's love and grace to sinners.

(k) What then has the sinner, who is the subject of grace, no hand in keeping up the work of grace in his heart? No. It is plain Mr. Bunyan was no Arminian; he did not ascribe any of that glory to the work and power of the creature, which is due solely to the Lord, who is the Alpha and Omega, the First and the Last; the Beginner, Carrier on, and Finisher of his work in sinner's hearts; and never can his work be extinguished there, till Satan's water is more powerful to quench, than Christ's oil and grace are to keep the fire burning. Poor sinner, believe this, and love, praise, and rejoice in thy Lord: for he loves with an everlasting love; he saves with an everlasting salvation.

Then

Then the *Interpreter* took him and led him up towards the door of the palace; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man a little distance from the door, at a table side with a book, and his inkhorn before him, to take the name of him that should enter therein: he saw also, that in the door-way stood many men in armour to keep it, being resolved to do the men that would enter what hurt and mischief they could. Now was *Christian* somewhat in a maze: at last, when every man started back for fear of the armed men, *Christian* saw a man of a very stout countenance come up to the man that sat there to write, saying, "Set down my name, Sir;" the which when he had done, he saw the man draw his sword, and put an helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had (1) received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace saying,

"Come in, come in;
"Eternal glory thou shalt win."

So he went in, and was cloathed with such garments as they. Then *Christian* smiled, and said, I think verily I know the meaning of this (m).

Now, said *Christian*, let me go hence. Nay, stay (said the *Interpreter*) till I have shewed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.

Despair like

Now the man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break

an iron cage.

(1) We must through much tribulation enter into the kingdom of God, Acts xiv. 22.

(m) Such is the spirit and disposition of a soul who is determined to win Christ, and enjoy the kingdom of glory. In spite of all opposition he resolutely forces his way, and presses towards the mark, for the prize of his high calling of God in Christ Jesus, Phil. iii. 14. He is not content with a few lazy withes, or languid hopes; for the kingdom of heaven suffereth violence, and the violent take it by force, Matt. xi. 12.

his heart. Then said *Christian*, What means this? At which the *Interpreter* bid him talk with the man (n).

Then said *Christian* to the man, What art thou? The man answered, I am what I was not once (o).

Chr. What wast thou once?

Man. The man said, I was once a fair* and flourishing professor, both in mine own eyes, and also in the eyes of others; I once was, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get thither (p).

Chr. Well, but what art thou now?

Man. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out; O now I cannot (q).

Chr. But how camest thou in this condition?

Man. I left off to watch, and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness of God: I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I cannot repent (r).

Then said *Christian* to the *Interpreter*, But is there no hopes for such a man as this? Ask him, said the *Interpreter*.

Chr. Then said *Christian*, Is there no hope, but you must be kept in the Iron Cage of Despair?

Man. No, none at all.

Chr. Why the Son of the blessed is very pitiful.

Man. I have † crucified him to myself afresh; I have despised his ‡ person, I have despised his righteousness; I have counted his blood an unholy thing, I have done § despite to the spirit of grace: therefore I shut myself out of all the promises, and there now remains to me nothing but threatenings, dread-

* Luke viii. 13. † Heb. vi. 6. ‡ Luke xix. 14. § Heb. x. 28, 29.

(n) The Holy Spirit would have us take warning by the sad examples of others, Hence he sets before us in the scripture, the dreadful things which have befallen professors, that we may see our danger, be humble and watchful, and pray to the Lord to keep us from falling away.

(o) Most dreadful change! Think of it with trembling. Thou standest by faith; be not high-minded, but fear.

(p) Soaring professors, beware. See how far this man went; see what he thought of himself; see what others thought of him; yea, he felt great joy in himself at the thoughts of getting to heaven; but yet despair seized on him. "Let us watch and be sober," 1 Thess. v. 6.

(q) A more dreadful state on this side hell cannot be.

(r) An awful warning to professors. O take heed of trifling with the God of truth, and the truths of God! he is a jealous God, jealous of his honour and glory. Yea, our God is a consuming fire; Heb. xii. 29.

ful threatenings, fearful threatenings of certain judgement and fiery indignation, which shall devour me as an adversary (s).

Chr. For what did you bring yourself into this condition?

Man. For the lusts, pleasures, and profits of this world; in the enjoyment of which, I did then promise myself much delight: but now every one of those things also bite me, and gnaw me, like a burning worm.

Chr. But canst thou not repent and turn?

Man. God hath denied me repentance. His word gives me no encouragement to believe; yea, himself hath shut me up in this iron cage: nor can all the men in the world let me out. O eternity! eternity! how shall I grapple with the misery that I must meet with in eternity!

Int. Then said the *Interpreter* to *Christian*, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

Chr. Well, said *Christian*, this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery (t). Sir, is it not time for me to go on my way now (u)?

Int. Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

So he took *Christian* by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment, he shook and trembled. Then said *Christian*, Why doth this man thus tremble? The *Interpreter* then bid him to tell *Christian* the reasons of his so doing. So he began and said, This night as I was in my sleep, I dreamed, and behold the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an

(s) It is exceeding difficult to draw the line here, so as not to encourage in sin, or not discourage broken-hearted sinners from entertaining hope in Christ. Many have written the same bitter things against themselves as here, but to whom they have in no-wise belonged. A sight of sin, a sense of sin, and a sorrow for sin, with a desire to be saved by Jesus from all sin, as well as from wrath, do really bespeak the workings of the grace of Christ in the heart.

(t) Reader, thou hast constant need to put up this prayer for thyself. Thou art in a body of sin, has a most deceitful and desperately wicked heart, and art exposed to the world's snares, and Satan's devices.

(u) Why in such haste, *Christian*? Poor, dear soul, he had yet got the burden of his sins upon his back; this urged his speed. He wanted to get to the cross, to be delivered of his burden: but the Spirit had many things to shew him first, which would be profitable to him hereafter. "He who believeth shall not make haste," *Isaiah* xxviii. 16. God has a set time to comfort his people with a sense of his pardoning love; till then the Spirit leads us on step by step; shews us one thing after another, till the fulness of that time comes. Wait in God's way for God's comforts. "The just shall live by faith," *Heb.* ii. 4.

agony: So I looked up in my dream, and saw the clouds racked at an unusual rate* upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven; they were all in flaming fire, also the heavens were in a burning flame. I heard then a voice, saying, Arise ye dead, and come to judgement; and with that the rocks rent, the graves opened, and the dead that were therein, came forth; † some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains: then I saw the Man that sat upon the cloud open the book, and bid the world draw near. Yet there was, by reason of a fierce flame which issued out and came before him, a convenient distance betwixt him and them, as betwixt the Judge and the prisoners at the bar‡. I heard it also proclaimed to them that attended on the Man that sat on the cloud §, "Gather together the tares, the chaff and stubble, and cast them into the burning lake;" and with that the bottomless pit opened, just whereabout I stood: out of the mouth of which there came, in an abundant manner, smoke and coals of fire, with hideous noises. It was also said to the same persons || "Gather my wheat into the garner." And with that I saw many catch'd up** and carried away into the clouds, but I was left behind: I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me: †† My sins also came into my mind; and my conscience did accuse me on every side. Upon this I awaked from my sleep.

Chr. But what was it that made you so afraid of this sight?

Man. Why, I thought that the day of Judgement was come, and that I was not ready for it: but this frightened me the most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood. My conscience too afflicted me (x); and, as I thought, the Judge had always his eye upon me, shewing indignation in his countenance.

Then said the *Interpreter* to *Christian*, Hast thou considered all these things?

* 1 Cor. xv. 1. Thess. iv. Jude xv. John v. 28. 2 Thess. i. 8. Rev. xx. 11-14.
 † Isa. xxvi. 21. Mich. vi. 16, 17. Pf. v. 8, 23. ‡ Mal. iii. 2, 3. Dan. vii. 9, 10.
 § Mark iii. 13, xiv. 30. Mal. iv. 1. || Luke iii. 17. ** 1 Thess. vi. 16, 17.
 †† Rom. ii. 14, 15.

(x) Natural men's consciences are often alarmed and terrified, when there are no spiritual convictions; but such fears and terrors soon wear away, and do not issue in real conversion.

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Bunyan's PILGRIM'S PROGRESS, with MASON'S Notes.

Plate VI.



q Burden int. & soul

The Burden of Christian falling from his Back as he came up to the Cross, where three shining ones saluted him.

Chr. Yes, and they put me in *hope* and *fear* (y).

Int. Well, keep all these things so in thy mind, that they may be as *goads* in thy side, to prick thee forward in the way thou must go. Then *Christian* began to gird up his loins, and to address himself to his journey. Then said the *Interpreter*, The *Comforter* be always with thee, good *Christian*, to guide thee in the way that leads to the City. So *Christian* went on his way, saying,

“ Here I have seen things rare and profitable,
 “ Things pleasant, things to make me stable
 “ In what I have begun to take in hand ;
 “ Then let me think on them, and understand
 “ Wherefore they shewed me were, and let me be
 “ Thankful, O good *Interpreter*, to thee.”

Now I saw in my dream, that the highway up which *Christian* was to go, was fenced on either side with a wall, and that wall was called **Salvation*. Up this way therefore did burdened *Christian* run, but not without great difficulty, because of the load on his back (z).

He ran thus till he came to a place somewhat ascending, and upon that place stood a *Cross*, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as *Christian* came up with the *Cross*, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more (a).

Then was *Christian* glad and lightsome, and said with a merry heart, “ He hath given me rest by his sorrow, and life by his death.” Then he stood still a while to look and wonder ; for it

* Isa. xlv. 1.

(y) Where there is a gospel hope, there will be a godly fear ; both are necessary ; both are the graces of the Holy Spirit. Fear makes us cautious ; hope animates us.

(z) Our up-hill difficulties, is the way to the greatest comforts. Burdens are more felt when comforts are near at hand.

(a) *Christian* had faith ; he believed that there was redemption in the blood of *Christ* ; even forgiveness of sins, before he came up to the cross ; but now he finds and feels the comfort of it : He has now the joy of faith ; the guilt of his sins is taken off his conscience, and he is filled with all joy and peace in believing. You who believe *Christ* to be the only Saviour, go on believing till you experience the comfort of knowing that he is your Saviour, and feel pardon in his blood ; for when God releases us of our guilt and burden, we are as those that leap for joy ; but you cannot have this till the hour fixed when you come to the cross, and rest all your hopes upon it.

was

38. THE PILGRIM'S PROGRESS,

was very surprising to him, that the sight of the Cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the * waters down his cheeks. Now, as he stood looking and weeping, behold three Shining-ones came to him, and saluted him with "Peace be to thee;" so the first said to him, † "Thy sins be forgiven thee;" the second "stripped him of his rags," and ‡ cloathed him with change of raiment; the third also "set a (b) mark on his forehead," and give him a roll with a seal upon it, which he bid him look on as he ran, and that he should give it in at the Celestial Gate; so they went their way §. Then *Christian* gave three leaps for joy, and went on singing:

A Christian "Thus far did I come laden with my sin;
can sing, tho' "Nor could aught ease the grief I was in,
alone, when "Till I came hither: What a place is this?
God doth give "Must here be the beginning of my bliss?
him the joy of "Must here the burden fall from off my back?
his heart. "Must here the strings that bind it to me crack?
"Blest cross! blest sepulchre! blest rather be
"The *Man* that there was put to shame for me!"

I saw then in my dream, that he went on *thus*, even until he came at the bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was *Simple*, another *Simple, Sloth*, and the third *Presumption* (c).

Christian then seeing them lie in this case, went to them, if peradventure he might awake them; and cried, You are like them that sleep on the top of a || mast, for the dead sea is under you, a gulph that hath no bottom: Awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, If he that goeth about like ** a roaring lion comes by, you will certainly become a prey to his teeth. With that they looked upon him,

* Zach. xii. 10.

† Mark ii. 2.

‡ Zach. iii. 4.

§ Eph. i. 13.

Prov. xxiii. 24.

** Pet. v. 8.

(b) Here is the love and grace of God the Father, God the Son, and God the Holy Ghost. Pray mind; when God pardons the sinner through the blood of Christ, he also cloathes him with the righteousness of Christ. Those who deny the imputation of Christ's righteousness, never saw the purity of the law; their own nakedness, nor abhorred the filthy rags of their own righteousness.

(c) The Lord shews us the misery and danger of other professors, to give us warnings by the way, and to stir us up to watchfulness.

and began to reply in this sort: (d) *Simple* said, "I see no danger:" *Slath* said, "Yet a little more sleep:" and *Presumption* said, "Every tub must stand upon his own bottom:" And so they laid down to sleep again, and *Christian* went on his way.

Yet he was troubled to think, that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by the awakening of them, counselling of them, and proffering to help them off with their irons (e). And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left-hand of the narrow way; and they made up apace to him. The name of the one was *Formalist*, and the name of the other *Hypocrisy*. So, as I said, they drew up unto him, who thus entered with them into discourse.

Chr. Gentlemen, whence came you, and *Christian* talk-
whither go you? *eth* with them.

Form. and *Hyp.* We were born in the land of *Vain-glory*, and are going for *praise* to Mount *Sion*.

Chr. Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written, * That "he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?"

Form. and *Hyp.* They said, To go to the gate for entrance, was by all their countrymen counted too far about; and therefore their usual way was to make a short cut of it, and to climb over the wall, as they had done.

Chr. But will it not be counted a trespass against the Lord of the city, whither we are bound, thus to violate his revealed will?

Form. and *Hyp.* They told him (f), that as for that, he needed not to trouble his head thereabout; for what they did, they had custom for it, and could produce, if need were, testimony that would witness it, for more than a thousand years.

Chr. But, said *Christian*, will your practice stand a trial at law?

Form. and *Hyp.* They told him, that *custom*, it being of so long standing as above a thousand years, would doubtless now

* John x. 1.

(d) There is no persuasion will do, if God openeth not the eyes, Remember, all is of grace. It is God's grace that quickens, enlightens, converts, justifies, preserves, sanctifies, and glorifies. Well may pilgrims sing every step,

O to grace what mighty debtors,
Daily, hourly, Lord, are we!

(e) A christian spirit feels for others dangers, and aims and strives to be profitable to them.

(f) They that come into the way, but not by the door, think that they can say something in vindication of their own practice,

be

be admitted as a thing legal by an impartial Judge: and besides, say they, if we get into the way, what matters which way we get in? If we are in, we are in: thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way, that come tumbling over the wall: wherein now is thy condition better than ours?

Chr. I walk by the *rule* of my Master, you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way, therefore I doubt you will not be found true men at the end of the way. You come in by yourselves, without his direction; and shall go out by yourselves, without his mercy (g).

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told *Christian*, that as to *laws* and *ordinances*, they doubted not but they should as conscientiously do them as he: therefore, said they, we see not wherein thou differest from us, but by the *coat* that is on thy back, which was, as we trow, given thee by some of thy neighbours, to hide the shame of thy nakedness (h).

Chr. By * *laws* and *ordinances* you will not be saved, since you come not in by the door. And as for this *coat* that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me; for I had nothing but rags before; and besides, thus I comfort myself as I go: Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his *coat* on my back! a *coat* that he gave me freely in the day that he stript me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you,

*Christian has
got his Lord's
coat on his
back and is
comforted
therewith: he
is comforted
also with his
mark and his
roll.*

* Gal. i. 1.

(g) Here is the essential difference between a real christian and formal hypocrites; he takes the word of God for the warrant of his faith, and the rule of his conduct, which they reject; for they are left under the power of their natural will and carnal reason, and hence they brave it out for a season, with vain hopes and confidences.

(h) The glorious robes of Christ's righteousness, which is imputed to and put upon every believer, is sneered at and held in contempt by formal professors, who see not their nakedness and want of covering. But humble souls consider their want of it, and praise Christ for it.

moreover,

moreover, that I had then given me a roll sealed, to comfort me by reading, as I go on the way; I was also bid to give it in at the Cœlestial Gate, in token of my certain going in after it; all which things I doubt you want, and want them, because you came not in at the gate (i).

To these things they gave him no answer; only they looked upon each other, and *laughed* (k). Then I saw that they went on all, save that *Christian* kept before, who had no more talk but with himself, and that sometimes *fighingly* (l), and sometimes comfortably: also he would be often reading in the roll (m) that one of the Shining-ones gave him, by which he was refreshed. *Christian has talk with himself.*

I beheld them that they all went on till they came to the foot of the hill (n) *Difficulty*, at the bottom of which was a spring. There were also in the same places two other ways, besides that which came straight from the gate; one turned to the left hand, and the other to the right, at the bottom of the hill, but the narrow way lay right up the hill, and the name of the going up the side of the hill, is called *Difficulty*. *Christian* now went to the * spring, and drank thereof to refresh himself, and then began to go up the hill, saying:

- “ The hill though high, I covet to ascend,
 “ The difficulty will not me offend.
 “ For I perceive the way to life lies here :
 “ Come, pluck up heart, let’s neither faint nor fear;
 “ Better, though *difficult*, the right way to go,
 “ Than wrong, tho’ *easy*, where the end is woe” (o).

* Isa. xlix. 12.

(i) Where there is the witness of the Spirit, and the seal of the Spirit, that soul will also glory in the righteousness of Christ; for this is the joy of faith, that Christ is the Lord our Righteousness, Jer. xxiii. 6. In vain do men talk of inward comforts, who reject the cloathing of Christ’s righteousness.

(k) Vain-glorious-fools laugh at Christ’s humble pilgrims.

(l) What! fighting already, and just pardoned? One should expect that he was all joy, nothing but joy. O these are sighs of love, which strangers to spiritual joy know nothing of.

(m) This means the assurance which he had from the Spirit, of the free love, free grace, free pardon, free justification, of Christ to his soul.

(n) He came to the hill difficulty; a way unpleasing to flesh and blood, which proves and tries the sincerity of our faith, and the earnestness of our souls, in our pilgrimage.

(o) Depend upon it pilgrim, some great blessing is at hand, when thou hast some great difficulty to grapple with and to overcome.

The other two also came to the foot of the hill ; but when they saw that the hill was steep and high, and that there were two other ways to go ; and supposing also that these two ways might meet again with that up which *Christian* went, on the other side of the hill ; therefore they were resolved to go in those ways.

Now the name of one of those ways was *Danger*, and the name of the other *Destruction*. So the one took the way which is called *Danger*, which led him into a great wood, and the other took directly up the way to *Destruction*, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more (p).

I looked then after *Christian*, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the hill was a pleasant *arbour* made by the Lord of the hill for the refreshment of weary travellers ; thither therefore *Christian* got,

A word of grace.

where also he sat down to rest him : then he pulled his roll out of his bosom, and read therein to his comfort ; he also now began afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus pleasing himself a-while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it

He that sleeps is a loser.

was almost night ; and in his sleep his roll fell out of his hand (q). Now as he was sleeping,

there came one to him, and awaked him, saying, * " Go to the ant, thou sluggard ; consider her ways and be wise : " and with that *Christian* suddenly started up, and sped on his way, and went apace till he came to the top of the hill (r).

* Prov. vi. 6.

(p) Formalists and hypocrites, as they come easy into the way of profession, without any convictions of sin to cause them to fly to Christ the wicket-gate, so they find the easiest path to flesh and blood, and perish in the end.

(q) Happy for *Christian* that he did not fall into the dream of his own sinless perfection, so as to take up with a fool's paradise ; nor get into Antinomian notions, so as to sleep in a false security without his roll. The best of blessings, even spiritual comforts from the God of grace, are thro' the infection of our nature liable to be abused, so as to cause us to sleep when we should be active and diligent in running the heavenly race, looking unto Jesus.

(r) The Lord loves his people too well to let them sleep the sleep of death ; though he may suffer them to sleep to the loss of their comfort : this is great grief and distress to their souls.

Now when he was got up to the top of the hill, there came two men running to meet him amain; the name of the one was (s) *Timorous*, and of the other *Christian* *Mistrust*: To whom *Christian* said, Sirs, what is the matter you run the wrong way? *Timorous* answered, That they were going to the City of *Mistrust* and *Timorous*. *Timorous* said he, the further we go the more danger we meet with; wherefore we turned, and are going back again.

Yes, said *Mistrust*, for just before us lie a couple of lions in the way (whether sleeping or waking we know not;) and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. Then said *Christian*, you make me afraid: but whither shall I flee to be safe? If I go back to my own country, that is prepared for fire and brimstone, and I shall certainly perish there: If I can get to the Cœlestial City, I am sure to be in safety there (t): I must venture; to go back, is nothing but death; to go forward, is fear of death, and life everlasting beyond it: I will yet go forward. So *Mistrust* and *Timorous* ran down the hill, and *Christian* went on his way. But thinking again of what he had heard from the men, he felt in his bosom for his roll, that he might read therein, and be comforted; but he felt and found it not. Then *Christian* was *Christian* in great distress and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass into the Cœlestial City. Here therefore he began to be much (u) perplexed, and knew not what to do; at last he bethought himself that he had slept in

(s) *Timorous* and *Mistrust* are great enemies to the Christian's faith, and bring up an evil report of his way. Listen not to them, but look to God's truth and faithfulness: rely on his precious promises, and have your feet shod with the gospel of peace. Who or what shall harm you, if ye be followers of that which is good?

(t) *Christian* shakes off fear, by sound scriptural reasoning: even the reasoning of faith, against the fear of the flesh, and mistrust or unbelief. We have always a sure word of prophecy, whereunto we shall do well to take heed. When dangers beset, and fears assault, remember whose ye are, and whom ye serve: look to the way you are in, and the end of your faith, even the salvation of your soul. Study the word of God and obey it.

(u) He is perplexed for his roll: this is right. If we suffer spiritual loss, and are easy and unconcerned about it, it is a sad sign that we indulge carnal security and vain confidences. Many go on so, till they sink into a downright Antinomian spirit. O beware of this; for many who abhor the name, yet have drunk into the spirit of it, and hence live and walk without spiritual communion with God the Father and his Son Jesus Christ, and rest contented, without the witness of the Spirit with their spirits, that they are the children of God.

the harbour that is on the side of the hill; and falling down upon his knees, he asked God forgiveness for that his foolish fact, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of *Christian's* heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side and on that all the way as he went, if happily he might find the roll that had been his comfort so many times in his journey. He went thus till he came again in sight of

Christian bewails his foolish sleeping,
Rev. ii. 2.
1 Thess. v. 7, 8.

the harbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind (x). Thus therefore he now went on bemoaning his sinful sleep, saying, "O wretched man that I am!" that I should sleep in the day-time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the LORD of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I taken in vain! (Thus it happened to Israel, for their sin they were sent back again by the way of the Red Sea) and I am made to tread those steps with sorrow which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed to have trod but once: yea, now also I am like to be benighted, for the day is almost spent: O that I had not slept!

Now by this time he was come to the Harbour again, where for a while he sat down and wept; but at last (as Providence would have it) looking sorrowfully down under the settle, there he espied his roll; the which he with trembling and haste caught up and put into his bosom. But who can tell how joyful this man was when he had gotten his roll again?

For this roll was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom, gave GOD thanks for directing his eye to the place where it lay, and with joy and tears betook himself again to his

(x) Look to your spirits, Christians. See if you have not after-sorrow for former indulgences. But it is far better to be crying, "O wretched man that I am," than to be alive to carnal confidences, and dead to the desire of spiritual comforts.

journey (y). But O how nimbly now did he go up the rest of the hill! Yet, before he got up the sun went down upon *Christian*; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself: O thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of doleful creatures, because of my sinful sleep! Now also he remembered the story that *Mistrust* and *Timorous* told him of, how they were frighted with the sight of the lions. Then said *Christian* to himself again, these beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them! How should I escape being by them torn in pieces? Thus he went on his way; but while he was thus bewailing his unhappy miscarriage, he lifted up his eyes, and behold there was a very stately palace before him, the name of which was *Beautiful*, and it stood just by the highway side (z).

So I saw in my dream, that he made haste and went forward, that if possible he might get lodging there. Now before he had gone far, he entered into a very narrow passage, which was about a furlong off the porter's lodge; and looking very narrowly before him as he went, he espied two lions in the way (a). Now, thought he, I see the danger that *Mistrust* and *Timorous* were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him: but the Porter at the lodge, whose name is *Watchful*, perceiving that *Christian* made a halt as if he would go back, cried unto him, saying, * Is thy strength

* Mark xiii.

(y) This means a fresh sense of the love and peace of God, and joy in the Holy Ghost, through faith in Christ Jesus. Mind with what alacrity and speed Pilgrim now pursues his journey. O this rich blessing of assurance is not enough prized, and too little sought for by professors. But how can any be content without it? It is impossible for them to be happy, and to rejoice in the Lord, without a real, scriptural assurance of his love and favour. It is this which adds wings to faith, liveliness to hope, joy to love, and cheerfulness to obedience. Plead the precious promises: be not content without the enjoyment of the blessings contained in them. Says our Lord, "Atk and ye shall receive, that your joy may be full." John xvi. 24.

(z) This means a visible church of Christ, to which he might be joined, and enjoy the blessing and comfort of the communion of saints.

(a) The two lions may signify to us, the roaring of the devil and the world against us: but both are chained, they cannot go one link beyond what our God permits. Sometimes we may see the chain, and unscriptural fears may beset us. But this is the watch-word of our Lord, FEAR NOT.

so small? Fear not the lions for they are chained, and are placed there for trial of faith, where it is, and for discovery of those that have none: keep in the midst of the path, and no hurt shall come unto thee.

Then I saw that he went on trembling for fear of the lions; but taking good heed to the directions of the Porter, he heard them roar, but they did him no harm. Then he clapt his hands, and went on till he came and stood before the gate where the Porter was (b). Then said *Christian* to the Porter, Sir, What house is this? And May I lodge here to-night? The Porter answered, This house was built by the lord of the hill, and he built it for the relief and security of pilgrims. The Porter also asked whence he was, and whither he was going?

Chr. I am come from the City of Destruction, and am going to Mount Zion; but because the sun is now set, I desire, if I may, to lodge here to-night.

Port. What is your name?

Chr. My name is now *Christian*, but my name at the first was *Graceless* (c): I came of the race of *Japheth**, whom God will persuade to dwell in the tents of *Shem*.

Port. But how doth it happen that you come so late? The sun is set.

Chr. I had been here sooner, but that, wretched man that I am, I slept in the Arbour that stands on the hill-side (d)! Nay, I had, notwithstanding that, been here much sooner, but that, in my sleep, I lost my evidence, and came without it to the brow of the hill, and then feeling for it, and finding it not, I was forced, with sorrow of heart, to go back to the place where I slept my sleep, where I found it, and now I am come (e).

Port. Well, I will call out one of the virgins of this place, who will (if she likes your talk) bring you in to the rest of

* Gen. ix. 27.

(b) A minister of Christ, one who is watchful for the good of souls. O how precious are they to pilgrims hearts! See the sweet encouragement and blessed advice Pilgrim obtained from him.

(c) O soul, did you ever know that this was your name? Hast thou tasted that the Lord is rich in grace to graceless sinners? O then sing of free grace, and unmerited love, every step of thy pilgrimage.

(d) Look well to your roll. Beware of losing your assurance. See the evil of it; it keeps the soul back. Many have lost it, and have never found it till at the end of their life.

(e) None ought to be admitted into the church of Christ, but such as can give good evidence that they are the Children of God by faith in Christ Jesus, and are sincere pilgrims in the way to the heavenly city.

Bunyan's PILGRIM'S PROGRESS, with MASON's Notes

Plate VII.

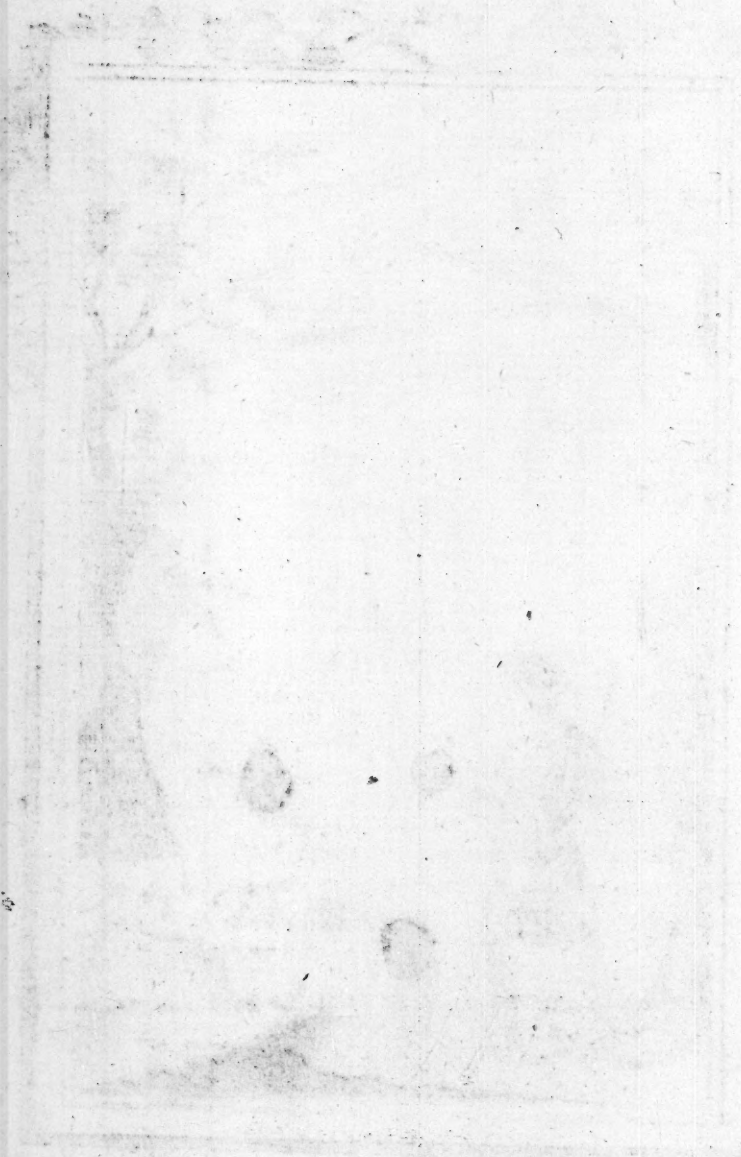


J. Wale del.

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Christian passing between the Lions.

1781



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the family, according to the rules of the house. So *Watchful* the *Porter* rang a bell, at the sound of which came out of the door of the house a grave and beautiful damsel named *Discretion* (f), and asked why she was called?

The *Porter* answered, This man is in a journey from the City of Destruction to Mount Zion; but being weary and benighted, he asked me if he might lodge here to-night: so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the law of the house.

Then she asked him, whence he was, and whither he was going? And he told her. She asked him also, how he got into the way? and he told her. Then she asked him, what he had seen and met with in the way? And he told her. And at last she asked his name? So he said, It is *Christian*; and I have so much the more a desire to lodge here to-night, because by what I perceive, this place was built by the Lord of the hill, for the relief and security of pilgrims: so she smiled, but the water stood in her eyes: and after a little pause, she said, I will call forth two or three more of my family. So she ran to the door, and called out *Prudence*, *Piety*, and *Charity*, who, after a little more discourse with him, had him into the family; and many of them meeting him, at the threshold of the house, said, Come in, thou blessed of the Lord; this house was built by the Lord of the hill, on purpose to entertain such pilgrims in. Then he bowed his head, and followed them into the house: so when he was come in and sat down, they gave him something to drink, and consented together, that until supper was ready some of them should have some particular discourse with *Christian*, for the best improvement of the time, and they appointed *Piety*, and *Prudence*, and *Charity*, to discourse with him; and thus they began (g).

Piety. Come good *Christian*, since we have *Piety* dis- been so loving to you, to receive you into our *courtes* him. house this night, let us, if perhaps we may better ourselves thereby, talk with you all of things that have happened to you in your pilgrimage.

Chr. With a very good will, and I am glad that you are so well disposed.

Piety. What moved you at first to betake yourself to a pilgrim's life?

(f) Admitting members in churches, should be done with discretion.

(g) The blessedness of savoury, experimental conversation with fellow-pilgrims.

*How Christ-
ian was dri-
ven out of his
country.*

Chr. I was driven out of my native country by a dreadful sound that was in my ears; to wit, that unavoidable destruction did attend me, if I abode in that place where I was.

Piety. But how did it happen that you come out of your country this way?

Chr. It was as God would have it; for when I was under the fear of destruction, I did not know whither to go; but by chance there came a man, even to me, as I was trembling and weeping, whose name is *Evan-*
How he got in the way to Zion. *gelist*, and he directed me to the wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

Piety. But did you not come by the house of the *Interpreter*?

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things, to wit, How Christ, in
Arehearsal of what he saw in the way. despite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of hope of God's mercy; and also the dream of him that thought in his sleep the day of judgement was come (h).

Piety. Why, did you hear him tell his dream?

Chr. Yes, and a dreadful one it was, I thought it made my heart-ake as he was telling of it; but yet I am glad I heard it.

Piety. Was this all you saw at the house of the *Interpreter*?

Chr. No, he took me and had me where he shewed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in, and win eternal glory? methought those things did ravish my heart! I would have staid at that good man's house a twelvemonth, but that I knew I had farther to go.

Piety. And what saw you else in the way?

Chr. Saw! Why, I went but a little farther, and I saw one, as I thought in my mind, hang bleeding upon a tree;

(h) Hope and fear should accompany us every step of our journey. Without true piety there can be no real christianity. The Lord shews us many things in our way concerning the cases of others, to make us fear falling away; while he displays the glory of his grace in keeping his saints, to animate our hope on his power, and trust in his grace. Look unto Jesus.

and the very sight of him made my burden fall off my back (for I groaned under a very heavy burden), but then it fell down from off me. It was a strange thing to me, for I never saw such a thing before: yea, and while I stood looking up (for then I could not forbear looking), three Shining-ones come to me: one of them testified that my sins were forgiven me; another stript me of my rags, and gave me this brodered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll (and with that he plucked it out of his bosom) (i).

Piety. But you saw more than this, did you not?

Chr. The things that I have told you were the best, yet some other matters I saw, as namely, I saw three men, *Simple*, *Sloth*, and *Presumption*, lie asleep a little out of the way as I came, with irons upon their heels; but do you think I could awake them! I also saw *Formality* and *Hypocrisy* come tumbling over the wall, to go (as they pretended) to Zion, but they were quickly lost; even as I myself did tell them, but they would not believe: but, above all, I found it hard work to get up this hill, and as hard to come by the lions mouths; and truly, if it had not been for the good man, the *Porter* that stands at the gate, I do not know but that, after all, I might have gone back again; but now I thank God, I am here, and I thank you for receiving of me.

Then *Prudence* thought good to ask him a few questions, and desire his answer to them.

Prud. Do you not think sometimes of the country from whence you came?

Prudence discourses him.

Chr. Yea; but with much shame and detestation: truly had I been mindful of that country from whence I came out, I might have had opportunity to have returned; but now I desire a better country; that is, a heavenly one.

Christian's thoughts of his native country. Heb. xi. 15, 16.

Prud. Do you not yet bear away with you some of the things that then you were conversant withal (k)?

(i) A blessed scripture experience of what the Lord had done for his soul; quite necessary for every one, before admission into the church of Christ. For want of this, many who are joined, prove of no profit to other souls, and get no good to their-own. A mere profession of Christ, without an experience of his love, grace, and peace being sealed upon the heart by the Spirit of the Comforter, is nothing but empty speculation.

(k) Prudence must be joined to piety. Christian prudence should be visible in every step of the Christian; for, says Solomon, "I wisdom dwell with prudence," Prov. viii. 12. and "the wisdom of the prudent is to understand his way," xiv. 3. His path is peace, and his end salvation.

Christian dis-
tasted with
carnal cogi-
tations.
Christian's
choice, Rom.
vii.

Chr. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted, but now all those things are my grief; and might I but chuse mine own things, I would chuse never to think of those things more; but when I would be doing of that which is best, that which is worst is with me.

Prud. Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?

Chr. Yes, but that is but seldom; but they are to me Golden Hours, in which such things happen to me.

Prud. Can you remember by what means you find your annoyance, at times, as if they were vanquished?

Chr. Yes, when I think of what I saw at the cros, that will do it; and when I look upon my 'broidered coat, that will do it; and when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will

do it (l).

Prud. And what is it that makes you so desirous to go to Mount Zion?

Chr. Why, there I hope to see him *alive* that did hang *dead* on the cros; and there I hope to be rid of all those things that to this day are in me an annoyance to me: there they say there is no * death, and there I shall dwell with such company as I like best. For, to tell you truth, I love him, because I was by him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry, Holy, holy, holy (m).

* Isa. xxy. 8. Rev. xxi. 4.

(l) Mind this. By believing his pardon by the blood, his justification by the righteousness of Christ, the free everlasting love of God to him, by the witness of his Spirit, and the glory of heaven to which he is going, are what strengthen the Christian's heart against all his lusts and corruptions.

(m) A sight of Christ by faith, begets longing of soul to see him in glory. A sense of his pardoning love makes us long to be with him; a desire of being perfectly freed from the very being of sin, ever accompanies a true and lively faith in him, and manifests that we profess a most holy faith, Jude 20.

Then said *Charity* to *Christian*, Have you a family? Are you a married man? *Charity* discourses him.

Chr. I have a wife and four small children.

Char. And why did not you bring them along with you.

Chr. Then *Christian* wept, and said, Oh! how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage (n). *Christian's* love to his wife and children.

Char. But you should have talked to them, and have endeavoured to have shewn them the danger of being left behind.

Chr. So I did; and told them also what God had * shewn to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not.

Char. And did you pray to God that he would bless your counsel to them?

Chr. Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

Char. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you.

Chr. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgement that did hang over our heads; but all was not sufficient to prevail with them to come with me. *Christian's* fear of perishing might be read in his very countenance.

Char. But what could they say for themselves, why they came not?

Chr. Why, my wife was afraid of losing this world; and my children were given to the foolish delights of youth: so what by one thing, and what by another, they left me to wander in this manner alone. *The cause why his wife and children did not go with him.*

Char. But did you not by your vain life damp all that you by words used by way of persuasion to bring them away with you (o)?

Chr.

* Gen. xix. 14.

(n) So the spirit of a pilgrim manifests itself, in love to those of his own house, by earnestly wishing, striving, and praying, if by any means he can prevail on them to flee from destruction, and come to Jesus for salvation.

(o) O soul consider this deeply: it is the life of a christian that carries more conviction and persuasion than his words. Though like an angel, you talk of Christ, of the gospel, of the doctrines of grace, and of heaven; yet if you indulge devilish tempers

Chr. Indeed I cannot commend my life, for I am conscious to myself of many failings therein: I know also, that a man by his conversation may soon overthrow what by argument or persuasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing, they would tell me that I was too precise; and that I denied myself of things (for their sakes) in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

Char. Indeed * *Cain* hated his brother, because his own works were evil, and his brother's righteous, and if thy wife and children have been offended with thee for this, they thereby shew themselves to be implacable to good †; and thou hast delivered thy soul from their blood (p).

Now I saw in my dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat (q). Now the table was furnished with fat things, and with wine that was well refined; and all their talk at the table was about the LORD of the hill; as namely, about what he had done, and wherefore HE did what HE did, and why HE had built that house; and by what they said, I perceived that he had been a great Warrior, and had fought with and slain ‡ him that had the power of death, but not without great danger to himself, which made me love him the more.

temper and live under the power of any sinful lusts and passions, you will hereby harden others against the things of God, and prevent their setting out in the ways of God. Study and pray to be a consistent walker in the ways of holiness, else all is but windy profession, and airy talk. O how much harm is done to Christ's cause by the unholy walk of many professors?

* 1 John iii. 12. † Ezek. iv. 19. ‡ Heb. ii. 14, 15.

(p) Hence see the necessity of a Christian's giving good evidence, that he is really possessed of those graces of piety, prudence, and charity or love, before he can enjoy the communion of saints. True faith in Jesus is never alone, but is always attended with a train of christian graces. These are the evidences of the faith of God's elect.

(q) This means the Lord's supper; where christians in common feed on Jesus by faith, and dwell in contemplation, with wonder, love, and praise, for what Jesus hath done for them, obtained to them, is in them, and is now doing for them at the right hand of God. Thus christians feed on him by faith, and are nourished up by him unto eternal life.

For,

For, as they said, and, as I believe (said *Christian*) he did it with the loss of so much blood; but that which put glory of grace into all he did, was, that he did it out of pure love to his country. And besides, there were some of them of the household that said, they had been and spoke with him since he died on the cross; and they have attested, that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to west.

They moreover gave an instance of what they affirmed, and that was, he had stripped himself of that glory, that he might do this for the poor; and that they heard him say and affirm, *That he would not dwell in the mountain of Zion alone.* They said moreover, that he had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill.

*Christ makes
princes of beg-
gars, 1 Sam.
ii. 8. Psal.
cxiii. 7.*

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for protection, they betook themselves to rest: the pilgrim they laid in a large upper chamber, whose window opened towards the sun rising: the name of the chamber was *Peace*, where he slept till break of day, and then he awoke and sang,

*Christian's
bedchamber.*

"Where am I now! Is this the love and care
"Of Jesus, for the men that pilgrims are,
"Thus to provide! That I shall be forgiven,
"And dwell already the next door to heaven (r)!"

So, in the morning, they all got up; and, after some more discourse, they told him, that he should not depart till they had shewn him the rarities of that place. And first, they had him into the Study (s) where they shewed him records of the greatest antiquity: in which, as I remember in my dream, they shewed him, first the pedigree of the Lord of

*Christian had
into the Study,
and what he
saw there.*

(r) A sinner never sleeps safely and comfortably till he has found peace with God. But "being justified by faith, we have peace with God [and peace in our consciences] through our Lord Jesus Christ," Rom. v. 1. But all unbelievers of the grace of our Lord Jesus Christ are under the curse of the law, and condemnation for sin, and are at enmity against God.

(s) Christ, and meditation on Christ, on his birth, his person, his life, his works, his death, his atonement, righteousness, and salvation, are the delight of Christian souls. Says David, "My meditation of him shall be sweet: I will be glad in the Lord," Ps. civ. 34. A lively christian cannot live without spiritual meditation.

the hill, that he was the Son of the ancient of days, and came by that eternal generation: here also were more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations, that could neither by length of days, nor decays of nature, be dissolved.

Then they read to him some of the worthy acts that some of his servants had done: as that they had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the * violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.

Then they read again in another part of the records of the house, where it was shewed how willing their Lord was to receive into his favour any, even any, tho' they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which *Christian* had a view: as of things both antient and modern; together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims (t).

Christian had the next day they took him, and had him into the armoury, where they shewed him all manner of furniture which their Lord had provided for pilgrims, as sword, shield, helmet, breast-plate, all prayer, and shoes that would not wear out (u).

And there was here enough of this to harness out as many men, for the service of their Lord, as there be stars in the heaven for multitude.

Christian They also shewed him some of the engines with which some of his servants had done wonderful things. They shewed him *Moses's* rod, the hammer and nail with which *Jael* slew *Sisera*, the pitchers, trumpets, and lamps too, with

* Heb. ix. 33, 34.

(t) Many not only fight but speak contemptibly, of the everlasting love and covenant Grace of God; hence they never get established in their souls, but live in a wavering and fluctuating state, trusting to and living upon their own frames and feelings. But here *Christian* is shewn the comfortable plan, and certain accomplishment of God's purposes and decrees. These a christian humbly submits to, and rejoices that the Lord reigns, and executes his gracious purposes in the church, in the world, and in the hearts of his people, for his glory and his people's good.

(u) The Lord is infinitely wise to know all our foes, and gracious to provide proper armour for his people. O what a most blessed Lord do we serve!

which *Gideon* put to flight the armies of *Midian*. Then they shewed him the ox's goad, wherewith *Shamgar* slew Six hundred men. They shewed him also the jaw-bone with which *Sampson* did such mighty feats; they shewed him moreover the sling and stone with which *David* slew *Goliath* of *Gath*; and the sword also with which their Lord will kill the man of sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things with which *Christian* was much delighted (x). This done they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then, said they, we will (if the day be clear) shew you the Delectable Mountains; which, they said, would yet further add to his comfort, because they were nearer the desired haven, than the place where at present he was; so he consented and staid. When the morning was up, they had him to the top of the house, and bid him look * south: so he did; and behold, at a great distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with spring, and fountains, very delectable to behold. Then he asked the name of the country, They said, It was *Emanuel's Land*; and it is as common, said they, as this hill is to and for all the pilgrims. And when thou comest there, from thence thou mayest see to the gate of the Coelestial City, as the shepherds that live there will make appear (y).

Now he bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armoury. So they did; and when he came there, they harneſſed him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutered (z) walked out with his friends to the gate, and there he asked the *Porter*, If he saw any pilgrims pass by? Then the *Porter* answered, Yes.

Chr. Pray did you know him? said he.

* Isa. xxxiii. 16, 17.

(x) Contemplation on the things of old, recorded in the word of God, is the joy and glory of faith, animates hope, and causeth the soul to press forward in the Christian race.

(y) All this is descriptive of those spiritual and experimental views which souls are favoured with, by the preaching of the word of grace, in a visible church of Christ.

(z) See what this christian armour is in Ephes. vi. 13, &c.

Port. I asked his name, and he told me it was *Faithful*.

Chr. O, said *Christian*, I know him: he is my townsman, my near neighbour, he comes from the place where I was born: How far do you think he may be before?

Port. He is got by this time below the hill.

Chr. Well, said *Christian*, good *Porter*, the Lord be with thee, and add to all thy blessings much increase for the kindness thou hast shewn to me (a).
How Christian and the Porter greet at parting.

Then he began to go forward; but *Discretion*, *Piety*, *Charity*, and *Prudence*, would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said *Christian*, As it was difficult coming up, so, so far as I can see, it is dangerous going down. Yes, said *Prudence*, so it is; for it is a hard matter for a man to go down into the Valley of *Humiliation*, as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the hill. So he began to go down but very warily, yet he caught a slip or two (b).

Then I saw in my dream, that these good companions (when *Christian* came down to the bottom of the hill) gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went his way.

But now, in this valley of *Humiliation*, poor *Christian* was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet him: his name is *Apollyon*. Then did *Christian* begin to be afraid, and to cast

Christian has no armour for his back.

in his mind whether to go back or to stand his ground. But he considered again, that he had no armour for his back, and therefore thought that to turn the back to him might give him greater advantages, with ease, to pierce him with his

(a) Christians love the ministers of Christ, and bless them and pray for them because the Lord has made them profitable to their souls, in edifying, comforting, and establishing them in the faith of his love, and the hope of his salvation.

(b) Thus it is after a pilgrim has been favoured with many special and peculiar blessings, there is danger of his being puffed up by them, and exalted on the account of them: so was even holy Paul: therefore, the messenger of satan was permitted to buffet him, 2 Cor. xii. 7. In our present mixed state, the Lord knows, it would not be best for us, always to dwell on the mount of spiritual joy; therefore, for the good of the soul, the flesh must be humbled, and kept low, lest spiritual pride prevail. It is hard going down into the Valley of *Humiliation*, without slipping into murmuring and discontent, and calling in question the dealings of God with us.

darts; therefore he resolved to venture, and stand his ground: for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

Christian's resolution at the approach of Apollyon.

So he went on, and *Apollyon* met him. Now the monster was hideous to behold: he was cloathed with scales like a fish (and they are his pride;) he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he was come up to *Christian*, he beheld him with a disdainful countenance, and thus began to question with him (c).

Apollyon. Whence came you? and whither are you bound?

Chr. I am come from the City of Destruction, which is the place of all evil, and am going to the City of Zion.

Discourse between Christian and Apollyon.

Apol. By this I perceive thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it then that thou hast run away from thy king? Were it not that I hoped thou mayest do me more service, I would strike thee now, at one blow, to the ground.

Chr. I was born indeed in your dominions, but your service was hard, and your wages such as a man could not live on; for the wages of sin is death*; therefore, when I was come to years, I did as other considerate persons do, look out, if perhaps I might mend myself (d).

Apol. There is no prince that will thus lightly lose his subject, neither will I as yet lose thee; but since thou complaineest of thy service and wages, be content to go back; what our country will afford, I do here promise to give thee.

Apollyon's flattery.

Chr. But I have let myself to another, even to the king of princes; and how can I, with fairness, go back with thee?

* Rom. vi. 23.

(c) Do not be terrified though you meet satan, and he assaults you in the most terrible form; but mind this before satan is suffered to attack Pilgrim, his Lord had provided and fitted him with an armour; the armour of God wherewith he could stand his ground, conquer satan, and repel all his fiery darts. In every conflict with satan, the battle is the Lord's: his strength is engaged for our victory; therefore fight the good fight of faith.

(d) All this is the effect of believing God's word, and the conviction which it brings to the mind of the evil of sin, of the deplorable state the sinner finds himself in, and of the grace and salvation of the Son of God. As soon as a man believes these truths, he quits the service of the father of lyes; and by the faith of the truth, he is armed to resist satan: for it is the glory of faith to draw all its reasonings from divine truth.

38 THE PILGRIM'S PROGRESS,

Apollyon undervalues Christ's service. *Apol.* Thou hast done in this according to the proverb, *Change a bad for a worse*: but it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return again to me. Do thou so too, and all shall be well (e).

Chr. I have given him my faith, and sworn my allegiance to him: how then can I go back from this, and not be hanged as a traitor?

Apol. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn and go back.

Chr. What I promised thee was in my nonage; and besides, I count that the prince under whose banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides, (O thou destroying *Apollyon*) to speak truth, I like his service, his wages, his servants, his government, his company, and country, better than thine; and therefore leave off to persuade me farther, I am his servant and I will follow him.

Apollyon pleads the grievous ends of christians, to dissuade Christian from persisting in his way. *Apol.* Consider again, when thou art in cold blood, what thou art like to meet with in the way that thou goest. Thou knowest, that for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! and besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of their hands: but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me from him and his, though taken by them; And so I will deliver thee (f).

Chr. His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to him to the end: and as for the hill end thou sayest they come to, that is most glorious in their account: but, for present deliverance,

(e) Here the father of lyes delivers a most awful truth; but, like himself, backs it with a lying promise. Most dreadful to think of, to set out in the profession of Jesus, and again to turn back to the service of satan! yet how common is this! Such reject Christ's truth; and believe the devil's lye, "that all shall be well." But their end is ill, and their death damnation.

(f) Mark the many subtle ways, and artful reasonings of satan, to prevent pilgrims from persevering in the ways of the Lord. Happy for us not to be ignorant of satan's devices.

they do not much expect it, for they stay for their glory, and then they shall have it, when their Prince comes in his and the glory of the angels (g).

Apol. Thou hast already been unfaithful in thy service to him; and now dost thou think to receive wages of him?

Chr. Wherein, O *Apollyon*, have I been unfaithful to him?

Apol. Thou didst faint at first setting out, when thou wast almost choaked in the Gulph of *Despond*; thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice things. Thou wast also almost persuaded to go back at the sight of the lions: and when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or dost (h).

Apollyon
chargest the in-
firmities of
Christian, a-
gainst him.

Chr. All this is true, and much more which thou hast left out; but the Prince, whom I serve and honour, is merciful and ready to forgive: but besides, these infirmities possessed me in thy country: for there I sucked them in, and I have groaned under them, been sorry for them, and have obtained pardon of my Prince (i).

Apol. Then *Apollyon* broke out into a grievous rage, saying, I am an enemy to this Prince; I hate his person, his laws, and people: I am come out on purpose to withstand thee.

Apollyon in a
rage falls upon
Christian.

Chr. *Apollyon*, beware what you do; for I am in the king's highway, the way of holiness, therefore take heed to yourself.

Apol. Then *Apollyon* straddled quite over the whole breadth of the way, and said, I am void of fear in this matter; prepare thyself to die; for I swear by my infernal den, that thou shalt go no farther: here will I spill thy soul.

(g) Here is the precious reasoning of faith. Well might Paul say, "Above all (or over all) taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one," Eph. vi. 16.

(h) Satan is justly stiled the accuser of the brethren of Christ, Rev. x. 12. for he accuseth them before God, and to their own consciences. "But they overcome him by the blood of the Lamb and by the word of their testimony," Rev. xii. 11. namely, "that they have redemption in the blood of Christ, even the forgiveness of their sins," Eph. i. 7.

(i) That is the best way to own satan's charges if they be true, yea to exaggerate them also, to exalt the riches of the grace of Christ, above all, in pardoning all of them freely. By thus humbling ourselves, and exalting Christ, satan can get no advantage over us, though this will put him into a rage against us.

And with that he threw a flaming dart at his breast; but *Christian* had a shield in his hand, with which he caught it, and so prevented the danger of that (k).

Then did *Christian* draw; for he saw it was time to bestir him; and *Apollyon* as fast made at him, throwing darts as thick

as hail; by the which notwithstanding all that *Christian* could do to avoid it, *Apollyon* wounded him in his head, his hand, and foot. This made *Christian* give a little back: *Apollyon*, therefore, followed his work amain, and *Christian* again took courage, and resisted as manfully as he could.

This sore combat lasted for above half a day, even till *Christian* was almost quite spent; for you must know, that *Christian*, by reason of his wounds, must needs grow weaker and weaker (l).

Then *Apollyon*, espying his opportunity, begun to gather up close to *Christian*, and wrestling with him, gave him a dreadful fall; and with that *Christian's* sword flew out of his hand. Then said *Apollyon*, I am sure of thee now: And with that he had almost pressed him to death; so that *Christian* began to despair of life. But as God would

have it (m), while *Apollyon* was fetching his last blow, thereby

to make a full end of this good man, *Christian* nimbly reached out his hand for his sword, and caught it, saying, * Rejoice not against me, O mine enemy! when I fall, I shall arise; and with that

gave him a deadly thrust, which made him give back as one that had received his mortal wound. *Christian* perceiving that, made at him again, saying, † Nay, in all these things we are more than conquerors, through him that loved us. And

* Mic. vii. 8. † Rom. viii. 3, 9. Jam. iv. 7.

(k) The shield of faith: the belief of what Christ had done for him, was to him, had done in him, and what he was in Christ, pardoned, justified and sanctified. This glorious confession of faith honours Christ, repels and quenches all the fiery darts of satan, and gets the victory over him. This is what Peter exhorts to, "resist the devil, steadfast in the faith," 1 Pet. v. 9.

(l) We may think this is hard work, why should a christian be so severely attacked by satan? The Lord does not give us an armour to be useless, but to fight with, and prove its excellency, and in the use of it to experience his almighty power and unchangeable love: for though we are weak he is almighty to strengthen us, therefore we are called upon to be "strong in the Lord, and in the power of his might," Eph. vi. 10.

(m) Mind that the Lord does not look on as a mere spectator of our conflicts, but he strengthens us in every evil day and in every fight of faith, and brings us off at last more than conquerors through his love.

with

unyan's PILGRIM'S PROGRESS, with MASON'S Notes

Plate VIII.



G. Burder del. et sculp.

Christian and Apollyon fighting

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with that *Apollyon* spread forth his dragon's wings, and sped him away, that *Christian* saw him no more.

In this combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring *Apollyon* made all the time of the fight: he spake like a dragon: and on the other side, what sighs and groans burst from *Christian's* heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded *Apollyon* with his two edged sword; then, indeed, he did smile, and look upward (n)! but it was the dreadfullest fight that ever I saw.

A brief relation of the combat by the spectator.

So when the battle was over, *Christian* said, "I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me against *Apollyon*." And so he did; saying,

Christian gives God thanks for his deliverance.

"Great Beelzebub, the captain of this fiend,
"Design'd my ruin; therefore to this end
"He sent him harness'd out; and he with rage,
"That hellish was, did fiercely me engage:
"But blessed *Michael* helped me, and I,
"By dint of sword, did quickly make him fly:
"Therefore to him let me give lasting praise
"And thanks, and bless his holy name always."

Then there came to him a hand with some of the leaves of the tree of life, the which *Christian* took and applied to the wounds that he had received in the battle, and was healed immediately (o). He also sat down in that place to eat bread, and to drink of the bottle that was given him a little before; so, being refreshed, he addressed himself to his journey, with his (p) sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from *Apollyon* quite through the valley.

Christian goes on his journey with his sword drawn in his hand.

(n) Not a vain-glorious, but an humble, thankful smile. He looked up and smilingly gave the Lord all the glory of his victory.

(o) No matter what wounds we get in our conflicts with satan, for Jesus will heal them all. But who will heal those which we get by complying with the devil, instead of resisting him?

(p) Conflicts with satan make Christians wary, and value their sword, so as to walk with the sword of the spirit, the word of God, in their hands.

Now at the end of this valley was another called *The Valley of the Shadow of Death* (q), and *Christian* must needs go through it, because the way to the celestial city lay through the midst of it: Now this valley is a very solitary place.

The prophet * *Jeremiah* thus describes it: A wilderness, a land of desarts and of pits; a land of drought, and of the *Shadow of Death*; a land that no man (but a Christian) passeth through (r), and where no man dwelt.

Now here *Christian* was worse put to it than in his fight with *Apollyon*; as by the sequel you shall see.

I saw then in my dream, that when *Christian* was got to the borders of the *Shadow of Death*; there met him two men, children of them that brought an evil report of the good land, making haste to go back (s); to whom *Christian* spake as follows:

Chr. Whither are you going?

Men. They said Back! Back! And would have you to do so too, if either life or peace is prized by you.

Chr. Why! What's the matter? said *Christian*.

Men. Matter! said they, we were going that way as you are going, and went as far as we durst! and indeed we were almost past coming back: for had we gone a little farther, we had not been here to bring the news to thee.

Chr. But what have you met with? said *Christian*.

Men. Why we were almost in the † Valley of the Shadow of Death, but that by good hap, we looked before us and saw the danger before we came to it.

Chr. But what have you seen? said *Christian*.

Men. Seen! Why the Valley itself, which is as dark as pitch: we also saw there the hobgoblins, satyrs, and dragons of the pit: we heard also in that Valley a continual howling and yelling, as of people under unutterable misery, who there sat bound in affliction and irons; over that Valley hang the discouraging clouds of confusion: death also doth always spread his wings over it §. In a word, it is every whit dreadful, being utterly without order.

* Jer. ii. 9. † Num. xiii. ‡ Psal. xlv. 29. cvii. 19. § Job iii. 5. x. 22.

(q) This signifies darkness and desertion of soul.

(r) None but the heart of a Christian knows the bitterness of God's hiding away his face. It is death to all his comforts; his mourning under a sense of it, manifests his love to the Lord, and delight in his presence.

(s) Such we frequently meet with; who set out without a sense of sin, true faith, real hope, and sincere love to Christ; and as sure as they go back from a profession, they bring up an evil report of the way to the kingdom of Christ.

Chr.

Chr. Then said *Christian*, I perceive not yet, by what you have said, but that this is my way to the desired haven*.

Men. Be it thy way; we will not choose it for ours (t).

So they parted; and *Christian* went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this Valley reached, there was on the right hand a very deep ditch†; that ditch is it, into which the blind have led the blind in all ages, and have both there miserably perished (u). Again, behold, on the left hand, there was a very dangerous quag, into which if even a good man falls, he finds no bottom for his foot to stand on: into that quag king *David* once did fall, and had, no doubt, therein been smothered, had not he that is able plucked him out.

The path-way was here also exceeding narrow, and therefore good *Christian* was the more put to it; for when he fought, in the dark, to shun the ditch on the one hand, he was ready to tip over into the mire on the other: also when he fought to escape the mire, without great carefulness he would be ready to fall into the ditch (x). Thus he went on, and I heard him here sigh bitterly: for besides the danger mentioned above, the path-way was here so dark, that oft-times, when he lifted up his foot, to set forward, he knew not where, or upon what, he should set it next.

About the midst of the Valley, I perceived the mouth of hell to be, and it stood also hard by the way-side: Now, thought *Christian*, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises (things that cared not for *Christian's* sword, as did *Apollyon* before,) that he was forced to put up

* Jer. ii. 5. † Ps. lxxiii. 14.

(t) See what it is, when men are left to will and choose for themselves; they prefer their own ways, though it be to destruction: their wills are averse to God's, and they choose death in the error of their life; but the faithful soul is under the reign of grace, and he chooses to obey the will of God, and to walk in the ways of God, though they are not pleasing to flesh and blood: hence true faith is tried, and a mere empty profession made manifest.

(u) The ditch on the right hand is error in principle, into which the blind, as to spiritual truths, blind guides, lead the blind, who were never spiritually enlightened. The ditch on the left hand means outward sins and wickedness, which many fall into. Both are alike dangerous to pilgrims; but the Lord will keep the feet of his saints. 1 Sam. ii. 9.

(x) A tender conscience is as much afraid of corrupt principles, as of sinful practices. This manifests the sincerity of the soul, even when a Christian walks in darkness.

his sword, and betake himself to another weapon, called * *All prayer*: So he cried, in my hearing, *O Lord I beseech thee, deliver my soul*. Thus he went on a great while, yet still the flames would be reaching towards him: Also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn to pieces, or trodden down like mire in the streets. This frightful sight was seen, and these *Christian put* dreadful noises were heard by him for several *to a stand but* miles together: and coming to a place, where *for a while.* he thought he heard a company of *fiends* (y) coming forward to meet him, he stopt, and began to muse what he had best to do: sometimes he had half a thought to go back; then again he thought he might be half way through the valley: he remembered also how he had already vanquished many a danger; and that the danger of going back might be much more than for to go forward; so he resolved to go on: yet the *fiends* seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, "*I will walk in the strength of the Lord God*:" so they gave back, and came no further.

One thing I would not let slip: I took notice that now poor *Christian* was so confounded, that he did not know his own voice; and thus I perceived it: Just when he was come over against the mouth of the burning pit, one of the wicked-ones got behind him, and stept up softly to him, and whispering suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put *Christian* more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before, yet, if he could have helped it, he would not have done it: but he had not the discretion either to stop his ears, or to know from whence those blasphemies came (z).

* Ephes. vi. 18. Ps. cvi. 3.

(y) But it may be asked, Why doth the Lord suffer his children to walk in such darkness? It is for his glory; it tries their faith in him, and excites prayer to him; but his love abates not in the least towards them, since he lovingly enquires after them; "Who is there among you that feareth the Lord, and walketh in darkness, and hath no light?" Then he gives most precious advice to them. "Let him trust in the Lord, and stay himself upon his God," Isa. l. 10.

(z) Now here the conscience manifests its tenderness, by abhorring the evil of Satan's suggestions. O what nigh access has the enemy to our peace and holiness to our hearts! But the Lord is also nigh, to save to the uttermost all who trust in him: he will hear their cry, and save them, Ps. civ. 19.

Bunyan's PILGRIM'S PROGRESS, with MASON's Notes.

Plate IX.



G. Durdin inv. & sculp.

Christian perceives the Mouth of Hell.

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When *Christian* had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, **Though I walk through the valley of the shadow of death, I will fear no ill, for thou art with me* (a).

Then he was glad, and that for these reasons:

First, Because he gathered from thence, that some who † feared God, were in this Valley as well as himself.

Secondly, for that he perceived God was with them, though in that dark and dismal state: and why not, thought he, with me? Though by reason of the impediment that attends this place, I cannot perceive it.

Thirdly, for that he hoped (could he overtake them) to have company by-and-by.—So he went on, and called to him that was before; but he knew not what to answer: for that he also thought himself to be alone. And by-and-by the day broke: Then said *Christian*, “He hath turned the shadow of death into the morning” (b).

Now morning being come, he looked back, not out of desire to return, but to see by the light of the day, what hazards he had gone through in the dark: So he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was which led betwixt them both: also how he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off, for after break of day they came not nigh, yet they were discovered to him, according to that which is written, “he discovereth deep things out of darkness, and bringeth to light the shadow of death ‡.”

Now was *Christian* much affected with his deliverance from all the dangers of his solitary way; which dangers though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him; and about this time the sun was rising, and this was another mercy to *Christian*; for you must note, that though the first part of the Valley of the Shadow of Death was dangerous, yet this second part, which he was

*Christian
glad at break
of day.*

*The second
part of this
Valley very
dangerous.*

* Pf. xxiii. 4.

† Job ix. 10.

‡ Job xii. 22.

(a) The experience of other saints is very encouraging, for the soul finds that others have gone before him in dreadful, dark, and dreary paths.

(b) To walk in darkness, and not to be distressed for it, argues stupidity of soul. To have the light of God's countenance shine upon us, and not to rejoice and be thankful, is impossible.

yet to go, was, if possible, far more dangerous (c): for from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and shelvings down there, that had it been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now the sun was rising. Then said he, “* His candle shineth on my head, and by his light I go through darknes.”

In this light he came therefore to the end of the Valley. Now I saw in my dream, that at the end of this Valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly: and while I was musing what should be the reason, I espied a little before me a cave, where two giants, *Pope* and *Pagan*, dwelt in old time; by whose power and tyranny the men whose bones, blood, ashes &c. lay there, were cruelly put to death. But by this place *Christian* went without much danger, whereat I somewhat wondered: but I have learnt since, that *Pagan* has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he now can do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails, because he cannot come at them (d).

So I saw that *Christian* went on his way; yet, at the sight of the *Old Man*, that sat at the mouth of the cave, he could not tell what to think, especially because he spake to him, though he could not go after him; saying, “You will never mend, till more of you be burnt” (e). But he held his peace, and set a good face on it, and so went by, and caught no hurt. Then sang *Christian*,

* Job xxix. 3.

(c) This means the raging of Romish persecution for the truth's sake, and those dreadful deaths which the martyrs suffered in the cause of Christ and his glorious gospel and precious salvation. But here *Christian* had the blessed light of the glorious Reformation.

(d) *Pagan* darkness has been expelled from our land by the light of the glorious gospel. Romish superstition and idolatry, and all the corrupt doctrines of that church, with the pope's power and supremacy, are abolished by the blessed reformation. O may we Protestants see our great mercies, be truly thankful to God for them, and study to walk worthy of them!

(e) Our scene is changed, from popish persecution into heathenish infidelity. Though in this day we are in no danger of being burnt for the faith of Christ; yet we are exposed to cruel mockings from infidels and profane men, who despise revelation, and set at nought the glorious gospel of the grace of God, and the way of salvation by our precious Christ. His pilgrims are esteemed fools and madmen, by the great, the wise, and the learned of this world; though these are the greatest fools in the sight of God.

“O world

" O world of wondrous! (I can say no less)
 " That I should be preserv'd in that distress
 " That I have met with here! O blessed be
 " That hand that from it hath delivered me!
 " Dangers in darkness, devils, hell, and sin;
 " Did compass me while I this vale was in:
 " Yea, snares, and pits, and traps, and nets did lie
 " My path about, that worthless, silly I,
 " Might have been catch'd, entangled and cast down:
 " But since I live, let JESUS wear the crown."

Now, as *Christian* went on his way, he came to a little ascent, which was cast up on purpose, that pilgrims might see before them (f). Up there, therefore, *Christian* went; and looking forward, he saw *Faithful* before him upon his journey. Then said *Christian* aloud, " Ho, ho: so ho: stay, and I will be your companion." At this *Faithful* looked behind him; to whom *Christian* cried again, " Stay, stay, till I come to you." But *Faithful* answered, " No, I am upon my life, and the avenger of blood is behind me" (g).

At this *Christian* was somewhat moved, and putting to all his strength, he quickly got up with *Faithful*, and did also over-run him; so the last was first. Then did *Christian* vain-gloriously smile, because he had gotten the start of his brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until *Faithful* came up to help him (h).

Christian
overtakes
Faithful.

Then I saw in my dream, they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage: and thus *Christian* began.

Christian's
fall makes
Faithful and
he go lovingly
together.

Chr. My honoured and well-beloved brother *Faithful*, I am glad that I have overtaken you; and that God has so tempted our spirits (i), that we can walk as companions in this so pleasant a path.

(f) The Lord cares for his people: he has cast up by his word and promises, many a little hill of prospect and comfort in their way, that they may look forward with pleasure and delight.

(g) It is good to beware and be jealous of what company we fall into. Many have joined hurtful professors instead of profitable pilgrims.

(h) How soon doth spiritual pride shew its cursed head; at thinking we have outstripped another! Then danger is near, a fall is at hand, to humble us. The very person's hand we need to help us whom we thought we had exceeded.

(i) Two cannot walk together, except they are agreed that they are poor miserable sinners; that Christ is a precious Saviour; and that they both alike expect salvation and eternal life from him ONLY.

Faith. I had thought, dear friend, to have had your company quite from our town, but you did get the start of me: wherefore I was forced to come thus much of the way alone.

Chr. How long did you stay in the City of Destruction, before you set out after me on your pilgrimage?

Faith. Till I could stay no longer (k); for there was great talk presently after you were gone out, that our city would, in a short time, with fire from heaven, be burned down to the ground.

Chr. What! did your neighbours talk so?

Faith. Yes, it was for a while in every body's mouth.

Chr. What! and did no more of them but you come out to escape the danger?

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you and your desperate journey (for so they called this your pilgrimage:) but I did believe, and do still, that the end of our city will be with fire and brimstone from above: and therefore I have made my escape.

Chr. Did you hear no talk of neighbour *Pliable*.

Faith. Yes, *Christian*, I heard that he followed you till he came to the Slough of Despond; where, as some said, he fell in: but he would not be known to have so done: but I am sure he was soundly bebaubed with that kind of dirt.

Chr. And what said the neighbours to him?

Faith. He hath since his going back, been had greatly in derision, and that among all sorts of people; some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

Chr. But why should they be so set against him, since they also despised the way that he forsook?

Faith. O, they say, hang him; he is a turncoat! he was not true to his profession; I think God has stirred up even his ene-

(k) This is the case with every pilgrim. From the powerful convictions which he has from above, of his state and danger, he is urged by necessity to flee from the wrath to come. It is not in the day of man's free will, but in the day of Christ's power, that any soul becomes a stranger and a pilgrim. Therefore O Christian, give Christ and free grace all the glory of setting your face Zion-ward. Every step you take, remember what a debtor you are to God's grace.

mies to hiss at him, and make him a proverb *, because he hath forsaken the way.

Chr. Had you no talk with him before you came out ?

Faith. I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done : so I spake not to him (l).

Chr. Well, at my first setting out, I had hopes of that man ; but now I fear he will perish in the overthrow of the city : † for it hath happened to him according to the true proverb, The dog is turned to his vomit again ; *The dog and the sow that was washed, to her wallowing in her mire.*

Faith. They are my fears of him too ; but who can hinder that which will be ?

Chr. Well, neighbour *Faithful*, said *Christian*, let us leave him, and talk of things that more immediately concern ourselves. Tell me now what you have met with in the way as you came : for I know you have met with some things, or else it may be writ for a wonder.

Faith. I escaped the Slough that I perceived you fell into, and got up to the gate without that danger (m) ; only I met with one whose name was *Wanton*, *Faithful assaulted by* that had like to have done me a mischief.

Chr. It was well you escaped her net : *Joseph Wanton.* was hard put to it by her ‡, and he escaped her as you did ; but it had like to have cost him his life. But what did she do to you ?

Faith. You cannot think (but that you know something) what a flattering tongue she had ; she lay at me hard to turn aside with her, promising me all manner of content (n).

Chr. Nay, she did not promise you the content of a good conscience.

Faith. You know what I mean ; all carnal and fleshly content.

Chr. Thank God you have escaped her : “ * The abhorred of the Lord shall fall into her ditch.”

* Jer. xxix. 18, 19. † Pet. ii. 22. ‡ Gen. xxxix. 12, 13. § Prov. xxii. 14.

(l) Apostates from the profession of Christ cannot look the followers of Christ boldly in the face ; some convictions will follow them, till their hearts are hardened, and their consciences seared.

(m) Though no sinner will flee from the wrath to come to Christ for salvation, till the Spirit has convinced of sin, and deserved wrath and destruction : yet all do not fall under the like dreadful despondency of soul, at first setting out.

(n) Fleishly luits will plead hard, and promise fair. Happy to look to the Lord for power against them, and to eye his precious promises, that we may escape them.

Faith.

Faith. Nay, I know not whether I did wholly escape her, or not (o).

Chr. Why, I trow, you did not consent to her desires?

Faith. No, not to defile myself, for I remembered an old writing that I had seen, which said, “ * Her steps take hold of hell.” So I shut mine eyes, because I would not be bewitched with her looks: Then she railed on me, and I went my way.

Chr. Did you meet with no other assault as you came?

Faith. When I came to the foot of the hill He was assaulted by *Adam the First*. called *Difficulty*, I met with a very aged *Man*, who asked me what I was? and whither bound? I told him, that I was a pilgrim, going to the *Cœlestial City*. Then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me, for the wages that I shall give thee? Then I asked him his name, and where he dwelt? He said, His name was *Adam the First* (p), and that he dwelt in the town of *Deceit*. I asked him then, What was his work? and what the wages that he would give? † He told me, that his work was *many delights*; and his wages, that I should be his heir at last. I farther asked him, what house he kept, and what other servants he had? So he told me, that his house was maintained with all the dainties in the world: and that his servants were those of his own begetting. Then I asked how many children he had? He said, that he had but three daughters, ‡ *The Lust of the Flesh, the Lust of the Eyes, and the Pride of Life*; and that I should marry one of them, if I would. Then I asked how long time he would have me live with him? And he told me, As long as he lived himself.

Chr. Well, and what conclusion came the old man and you to at last?

Faith. Why, at first I found myself inclinable to go with the man, for I thought he spoke very fair; but looking on his forehead, as I talked with him, I saw there written “ Put off the old man with his deeds” (q).

Chr. And how then?

* Prov. v. 5. Job xxxi. 1. † Ephes. iv. 22. ‡ 1 John ii. 16.

(o) A jealous conscience is grieved for the secret inclining of the flesh to lust, and can hardly quit itself of guilt. This makes the cleansing blood of Christ exceeding precious, while the soul is sunk into humility and self-loathing.

(p) That is original sin, or in-dwelling corruption, which has infected our whole nature.

(q) Blessed is the man who does not consult with flesh and blood, but looks to and obeys what is written by the Lord.

Faith. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself (r): This made me cry, *O wretched man!* So I went on my way up the hill.

Now when I had got above half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

Chr. Just there, said *Christian*, did I sit down to rest me; but being overcome with sleep, I there lost my roll out of my bosom.

Faith. But, good brother, hear me out: So soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him, Wherefore he served me so? He said, because of my secret inclining to *Adam the First* (s): and with that he struck me another deadly blow on the breast, and beat me down backward: so I lay at his foot as dead as before. When I came to myself again, I cried him mercy: but he said, I know not how to shew mercy; and with that knocked me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. Who was it that bid him forbear?

Faith. I did not know him at first, but as he went by, I perceived the holes in his hands and in his side: then I concluded that he was our Lord. So I went up the hill.

Chr. The man that overtook you was *Moses*. He spareth none, neither knoweth he how to shew mercy to those that transgress his law.

The temper of Moses.

(r) Though original sin is hard to be borne, it is good to be sensible of its evil. Though it makes us cry, "O wretched!" yet it tends to keep up a sense of our want of Christ, and of the worth of him, and that nothing less than the God-man Christ Jesus can be our salvation.

(s) This is afterwards explained to be *Moses*, or the law of God. Think not that the law reacheth only to outward actions; nay, but it reacheth to the thoughts and intents of the heart. It knocks a man's hopes down, and curses him to death, even only for secret inclining to lust. So strict, so spiritual, so pure, is the holy law of God. Hence none but self-righteous, vain-glorious souls can place the least confidence in their obedience to the law, and trust in their own righteousness for justification.

Faith.

Faith. I know it very well ; it was not the first time that he had met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head, if I staid there (t).

Chr. But did you not see the house that stood there on the top of the hill, on the side of which *Moses* met you ?

Faith. Yes, and the lions too, before I came to it : but for the lions, I think they were asleep ; for it was about noon : and because I had so much of the day before me, I passed by the porter and came down the hill.

Chr. He told me indeed, that he saw you go by ; but I wish you had called at the house, for they would have shewed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, Did you meet nobody in the Valley of Humility ?

Faith. Yes, I met with one *Discontent*, who *Faithful* assaulted by- would willingly have persuaded me to go back again with him : His reason was, for that the *Discontent.* Valley was altogether without *Honour*. He told me moreover, that there to go was to disoblige all my friends, as *Pride*, *Arrogancy*, *Self-conceit*, *Worldly-glory*, with others, who, he knew, as he said, would be very much offended, if I made such a fool of myself as to wade through this Valley (u).

Chr. Well, and how did you answer him ?

Faithful's *answer to* *Discontent.* *Faith.* I told him, That although all these that he named might claim a kindred of me, and that rightly (for indeed they were my relations, according to the flesh) yet, since I became a pilgrim, they have disowned me, as I also have rejected them, and therefore they were to me now no more than if they had never been of my lineage ; I told him moreover, that as to this Valley, he had quite misrepresented the thing ; “ for before *Honour* is *Humility*, and a haughty spirit before a fall.” Therefore, said I, I had rather go through this Valley to the honour that was so

(t) That sinner who never had a threatening fiery visit from *Moses*, is yet asleep in his sins, and secure in his soul, though under the curse and wrath of the fiery law of God.

(u) Here observe the different experience of christians in regard to the enemies they met with. We do not read that *Christian* was attacked by *Discontent*, as *Faithful* was : but yet *Faithful* reasoned, and got the better of this enemy. Many pilgrims go on much more contented than others. The reasoning of faith will ever prevail over that discontent which springs from pride, arrogancy, self-conceit, and a thirst for worldly glory, riches, and pleasure.

accounted by the wisest, than chuse that which he esteemed most worthy our affections.

Chr. Met you with nothing else in that Valley?

Faith. Yes, I met with *Shame*; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The other would be said nay, after a little argumentation, and somewhat else: but this bold-faced *Shame* would never have done.

He is assaulted by Satan.

Chr. Why, what did he say to you?

Faith. What! why he objected against *Religion* itself; he said, It was a pitiful, low, sneaking business for a man to mind *Religion*; he said, that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty which the brave *spirits of the times* accustom themselves unto, would make him the ridicule of the times. He objected also, that few of the *mighty, rich, or wise**, were ever of my opinion; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of all, for nobody else knows what. He moreover objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance, and want of understanding in all natural sciences. Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home: that it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said also, that religion made a man grow strange to the great, because of a few vices (which he called by finer names) and made him own and respect the base, because of the same religious fraternity: And is not this, said he, a shame (w)?

Chr. And what did you say to him?

* 1 Cor. ii. 26. iii. 11. Phil. iii. 7, 9. John vii. 48.

(w) Nothing can be a stronger proof that we have lost the image of God, than that shame which is natural to us, concerning the things of God. This shame, joined to the shame of man, is a very powerful enemy to God's truths, Christ's glory, and our soul's comfort. Better at once get out of our pain, by declaring boldly for Christ and his cause, than stand shivering on the brink of profession, ever dreading the loss of our good name and reputation: for Christ says (awful words) "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the son of man be ashamed when he cometh in the glory of his Father," Mark viii. 38. It is one thing to be attacked by shame: and another to be conquered by it.

Faith. Say! I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face; even this *Shame* fetched it up, and had almost beat me quite off. But, at last, I began to consider, that, "that which is highly esteemed among men, is had in abomination with God *." And I thought again, this *Shame* tells me what men are; but it tells me nothing what *God* or the word of *God* is. And I thought, moreover, that at the day of doom we shall not be doomed to death or life, according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what *God* says is best, though all the men in the world are against it: seeing then that *God* prefers his religion; seeing *God* prefers a tender conscience; seeing they that make themselves fools for the kingdom of heaven, are wisest; and that the poor man that loveth *Christ*, is richer than the greatest man in the world that hates him; *Shame*, depart, thou art an enemy to my salvation; shall I entertain thee against my sovereign Lord? How then shall I look him in the face at his coming? Should I now be ashamed of his way and servants †, how can I expect the blessing? But indeed this *Shame* is a bold villain; I could scarce shake him out of my company: yea, he would be hunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion; but at last I told him, it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: and so at last I got past this importunate one. And when I had shaken him off, then I began to sing:

"The trial that those men do meet withal,
 "That are obedient to the heavenly call,
 "Are manifold and suited to the flesh,
 "And come, and come, and come again afresh;
 "That now, or some time else, we by them may
 "Be taken, overcome and cast away.
 "O let the pilgrims, let the pilgrims, then,
 "Be vigilant, and quit themselves like men."

Chr. I am glad, brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name; for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men; that is, to make us

* Luke xiv. 25. † Matt. viii. 38.

ashamed of that which is good (x); but if he was not himself audacious, he would never attempt to do as he does; but let us still resist him; for notwithstanding all his bravadoes, he promoteth the fool, or none else. "The wise shall inherit glory," said Solomon; but shame shall be the promotion of fools*.

Faith. I think we must cry to him for help against *Shame*, that would have us to be valiant for truth upon the earth.

Chr. You say true: but did you see nobody else in that Valley?

Faith. No, not I; for I had sun-shine all the rest of the way through that, and also through the Valley of the Shadow of Death.

Chr. It was well for you; I am sure, it fared far otherwise with me: I had for a long season, as soon almost as I entered into that Valley, a dreadful combat with that foul fiend *Apollyon*, yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces: for as he threw me, my sword flew out of my hand; nay, he told me he was sure of me; but I cried to God, and he heard me, and delivered me out of my troubles: Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over: but at last day brake, and the sun rose, and I went through that which was behind with far more ease and quiet.

Moreover I saw in my dream, that as they went on, *Faithful*, as he chanced to look on one side, saw a man whose name is *Talkative*, walking at a distance *Talkative* beside them (y) (for in this place there was room *described*. enough for them all to walk). He was a tall man, and something more comely at a distance, than at hand; to this man *Faithful* addressed himself in this manner:

Faith. Friend, whither away? Are you going to the heavenly country?

* Prov. iii. 35.

(x) Christian's experiences perfectly agree in regard to shame. No one ever set out for glory, but he was attacked by shame in the way. Giving way to shame, prevents much glory being brought to our God Jesus, who is not ashamed to call us, who are cursed, hell-deserving sinners, BROTHERN, Heb. ii. 11. Alas! shame to us, we are prone to glory in our shame, and to be ashamed of Christ, of his words, and of his ways, which are our greatest glory. O let us cry for more boldness for Christ, our best friend, that shame may hide his pitiful hand, and skulk away from us as our greatest enemy.

(y) There is a great difference between having notions in the head, and being able to talk of doctrines of grace, and experiencing the grace and power of those doctrines in the heart. Look to yourselves, 2 John 8.

Talk. I am going to the same place.

Faith. That is well; then I hope we may have your good company?

Talk. With a very good will, I will be your companion.

Faith. Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

*Faithful and
Talkative
enter into
discourse.*

Talk. To talk of things that are good, to me is very acceptable, with you or with any other; and I am glad that I have met with those that incline to so good a work: for to tell the truth, there are but few that

*Talkative's
dislike of his
discourse.*

care thus to spend their time (as they are in their travels) but chuse much rather to be speaking of things to no profit; and this hath been a trouble to me.

Faith. That is indeed a thing to be lamented; for what thing so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of heaven?

Talk. I like you wonderful well, for your sayings are full of conviction; and I will add, What things are so pleasant, and what so profitable, as to talk of the things of God?

What things so pleasant (that is, if a man hath any delight in things that are wonderful); for instance: If a man doth delight to talk of the history, or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the holy scripture?

Faith. That's true; but to be profited by such things in our talk, should be our chief design.

Talk. That is it that I said; for to talk of such things is most profitable: for by so doing a man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things above: (Thus in general) but more particularly; by this a man may learn the necessity of the new birth; the insufficiency of our works; the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like: by this also a man may learn what are the great promises and consolations of the gospel to his own comfort. Farther, by this a man may learn to refute false opinions to vindicate the truth, and also to instruct the ignorant (z).

Faith.

(z) Is not here the very standard of orthodoxy? Hence observe, a mere professor may learn, like a parrot, to talk of sound doctrines, and he may have a sound judgment

Faith. All this is true, and glad am I to hear these things from you.

Talk. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of a work of grace in their soul, in order to eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

Faith. But, by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.

Talk. All this I know very well. For a man can receive nothing, except it be given him from heaven; all is of grace, not of works: I could give you an hundred scriptures for the confirmation of this.

*O brave
Talkative.*

Faith. Well then, said *Faithful*, what is that one thing that we shall at this time found our discourse upon?

Talk. What you will: I will talk of things heavenly, or things earthly; things moral or things evangelical; things sacred, or things profane; things past or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

*O brave
Talkative.*

Faith. Now did *Faithful* begin to wonder; and stepping to *Christian* (for he walked all this while by himself) he said to him, but softly, What a brave companion have we got! Surely this man will make a very excellent pilgrim.

*Faithful be-
guiled by
Talkative.*

Chr. At this *Christian* modestly smiled, and said, This man, with whom you are so taken, will beguile, with this tongue of his, twenty of them who know him not.

*Christian
makes a dis-
covery of
Talkative,*

Faith. Do you know him then?

Chr. Know him! Yea, better than he knows himself?

*telling Faith-
ful who he is.*

Faith. Pray, what is he?

Chr. His name is *Talkative*; he dwelleth in our town; I wonder that you should be a stranger to him, only I consider that our town is large.

Faith. Whose son is he? And whereabout does he dwell?

Chr. He is the son of one *Say-well*, he dwelt in *Prating-row*;

judgment about them; while his heart is rotten, as to any experience of them, love to them, and the power and influence of them upon his affections and his life. Many own Christ for their master now, whom he will condemn hereafter as their judge.

and

and he is known of all that are acquainted with him by the name of *Talkative* in *Prating-row*; and notwithstanding his fine tongue, he is but a sorry fellow (a).

Faith. Well, he seems to be a very pretty man.

Chr. That is, to them that have not a thorough acquaintance with him; for he is best abroad, near home he is ugly enough: your saying that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures shew best at a distance; but very near, more displeasing.

Faith. But I am ready to think you do but jest, because you smiled.

Chr. God forbid that I should jest (though I smiled) in this matter, or that I should accuse any falsely; I will give you a further discovery of him: This man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth: religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith (b).

Faith. Say you so! then I am in this man greatly deceived.

Chr. Deceived! you may be sure of it: remember the proverb, "They say, and do not*:" but "the kingdom of God is not in word, but in power."

Talkative
talks, but does
not.

His house is
is empty of
religion.

He is a stain
to religion.

He talketh of prayer, of repentance, of faith, and of the new-birth; but he knows but only to talk of them. I have been in the family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of favour. There is there neither prayer, nor sign of repentance for sin; yea, the brute, in his kind, serves God far better than he. He is the very stain, reproach, and shame of religion, to all that know him†: it can hardly have a good word in all the end

* Matt. xxiii. 1 Cor. iv. 28. † Röm. ii. 24, 25.

(a) Are we not forbid to speak evil of any man? Titus iii. 2. Is not Christian guilty of this? No, for where the glory of God, and honour of the gospel is at stake, and there is danger of a brother's being deceived by a mere talkative, loose, wicked professor, here it is right, and the nature of things require it, that we should detect and expose such in a becoming spirit.

(b) Such professors there are now, as there always were. The blessed cause is wounded by them, and the most glorious truths are brought in contempt through them. There is more hurt to be got by them, than from the utterly ignorant and profane. Shun and avoid such.

of the town where he dwells, through him. Thus say the common people that know him, *A saint abroad, and a devil at home.* His poor family finds it so, he is such a churl; such a railer at, and so unreasonable with his servants, that they neither know how to do for, or speak to him. Men that have any dealings with him, say, It is better to deal with a Turk than with him, for fairer dealing they shall have at their hands. This *Talkative* (if it be possible) will be beyond them, defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps; and if he finds in any of them a *foolish timorousness* (for so he calls the first appearance of a tender conscience) he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendation before others. For my part, I am of opinion, that he has, by his wicked life, caused many to stumble and fall; and will be, if God prevents not, the ruin of many more (c).

Faith. Well, my brother, I am bound to believe you; not only because you say you know him, but also because, like a christian, you make your reports of men. For I cannot think that you speak these things of ill-will, but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did: yea, had he received this report at their hands only, that are enemies to religion, I should have thought it had been a slander (a lot that often falls from bad mens mouths upon good mens names and professions:) but all these things, yea, and a great many more as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him; they can neither call him *brother* nor *friend*: the very naming of him among them makes them blush, if they know him.

Faith. Well, I see that *saying* and *doing* are two things, and hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as diverse as are

(c) Read this and tremble, ye whose profession lies only on your tongue, but who never knew the love and grace of Christ in your souls. O how do you trifle with the grace of God, with precious Christ, and with the holy word of truth! O what an awful account have you to give hereafter to a holy, heart-searching God! Ye true pilgrims of Jesus, read this, and give glory to your Lord, for saving you from resting in barren notions, and taking up with talking of truths; and that he has given you to know the truth in its power, to embrace it in your heart, and to live and walk under its constraining sanctifying influences. Who made you to differ?

The carcase of religion. the soul and the body; for as the body without the soul is but a dead carcase, so *saying*, if it be alone, is but a dead carcase also. The soul of religion is the practic part: "Pure religion, and undefiled, before God and the Father, is this: to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world*." This *Talkative* is not aware of; he thinks that *hearing* and *saying* will make a good christian; and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure ourselves, that at the day of doom men shall be judged according to their fruits†: it will not be said then, *Did you believe?* but were you *doers* or *talkers* only(d)? and accordingly shall they be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that any thing can be accepted that is not of faith; but I speak this to shew you how insignificant the profession of *Talkative* will be at that day.

Faith. This brings to my mind that of *Moses*, *Faithful convinced of the badness of Talkative.* by which he described the beast that is clean‡. He is such an one that parteth the hoof, and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembleth *Talkative*; he cheweth the cud, he seeketh knowledge, he cheweth upon the word; but he divideth not the hoof, he parteth not with the way of sinners; but as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

Chr. You have spoken, for ought I know, the true gospel sense of those texts§. And I will add another thing: *Paul*

* James i. 27. See ver. 2, 3. 24—26. † See Matt. xiii. 23. ‡ Lev. vi. Deut. xiv. § 1 Cor. xiii. 1. xiv. 7.

(d) Though sinners are redeemed, and their sins for ever washed away by the blood of Christ—tho' they are fully justified in the righteousness of Christ—tho' the gift of God is eternal life, through Jesus Christ: yet none are partakers of these invaluable blessings, but those who partake of precious faith in Christ. And this faith, which is the gift of God, the faith of God's elect, manifests itself by its obedience to the will of God, and in bringing forth fruits to the glory of God. Tho' the persons of the saints will not be justified, and have eternal life bestowed upon them, for the sake of their works, or because their works merited justification and salvation; but their works will be declared to justify their faith in the Lord their righteousness and salvation; that as they professed a belief in him, so they manifested their love to him by being obedient to his commands. Therefore, let no one deceive himself. For faith without works is dead, and a dead faith never begets living hope upon a risen Saviour; nor will it avail, when he shall appear as the judge,

called some men, yea, and those great *talkers* too, *sounding brass, and tinkling symbols*; that is, as he expounds them in another place, *things without life, giving sound*. Things without life, that is, without the true faith and grace of the gospel; and consequently things that shall never be placed in the kingdom of heaven among those that are the children of life: though their *sound*, by their *talk*, be as it were the tongue or voice of an angel.

Faith. Well, I was not so fond of his company at first, but I am as sick of it now. What shall I do to be rid of him?

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

Faith. What would you have me do?

Chr. Why go to him, and enter into some serious discourse about the *power of religion*; and ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his heart, house, or conversation (e)?

Faith. Then *Faithful* stepped forward again, and said to *Talkative*, Come, what cheer? How is it now?

Talk. Thank you, well; I thought we should have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself, when it is in the heart of man?

Talk. I perceive, then, that our talk must be about the *power of things*: Well, it is a very good question, and I shall be willing to answer you. And take my answer in brief, thus: first, where the grace of God is in the heart, it causeth a great outcry against sin. Secondly,—

Faith. Nay, hold, let us consider of one at once: I think you should rather say, It shews itself, by inclining the soul to abhor its sin.

Talk. Why, what difference is there between crying out against sin, and abhorring of sin.

(e) Without this, all is empty notion, mere sound, and unavailing profession. Men only take up fancy for faith; the form of godliness instead of the power: and the old nature is dressed up in the specious appearance of new pretensions. True faith will ever shew itself by its fruits: a real conversion, by the life and conversation. Be not deceived; God is not mocked with the tongue, if the heart is not right towards him in love and obedience.

The crying out against sin, no sign of grace. *Faith.* Oh! a great deal: A man may cry out against sin, of policy, but he cannot abhor it but by virtue of a godly antipathy against it: I have heard many cry out against sin in the pulpit; who yet can abide it well enough in the heart, house, and conversation. * *Joseph's* mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as a mother cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

Faith. No, not I, I am only for setting things right. But what is the second thing whereby you will prove a discovery of a work of grace in the heart?

Talk. Great knowledge of gospel mysteries.

Great knowledge no sign of grace. *Faith.* This sign should have been first; but first or last, it is also false; for knowledge, great knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul. Yea, if a man have all knowledge, he may yet be nothing, and so consequently be no child of God. When Christ said, "Do you know all these things?" And the disciples had answered, Yes: he added, "Blessed are ye, if ye do them." He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing; "He that knoweth his master's will, and doth it not." A man may know like an angel, and yet be no Christian; therefore your sign of it is not true. Indeed, to *know*, is a thing that pleaseth talkers and boasters; but to *do*, is that which pleaseth God. Not that the heart can be good without knowledge; for without that, the heart is naught.* There are therefore two sorts of knowledge; knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love; which puts a man upon doing even the will of God from the heart: the first of these will serve the *talker*; but without the other, the true Christian is not content. "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart," Ps. cxix. 34.

* Gen. xxiv. 15. † 1 Cor. xiii.

Talk. You lie at the catch again; this is not for edification (f).

Faith. Well, if you please, propound another sign how this work of grace discovereth itself where it is.

Talk. Not I, for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the soul discovereth itself, either to him that hath it, or to standers by. *One good sign of grace.*

To him that hath it, thus*: it gives him conviction of sin, especially the defilement of his nature, and the sin of unbelief (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesus Christ.) This sight and sense of things worketh in him sorrow and shame for sin†: he findeth, moreover, revealed in him the Saviour of the world, and the absolute necessity of closing with him for life, at the which he findeth hungerings and thirstings after him; to which hungerings, &c. the promise is made. Now according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though, I say, it discovereth itself thus unto him, yet it is but seldom that he is able to conclude, that this is a work of grace, because his corruptions now, and his abused reason, make his mind to mis-judge in this matter; therefore in him that hath his work, there is required a very sound judgement, before he can with steadiness conclude that this is a work of grace.

To others it is thus discovered :

1. By an experimental confession of his faith in Christ ‡.
2. By a life answerable to that confession; to wit, a life of holiness; heart-holiness, family-holiness (if he hath a family) and by conversation-holiness in the world; which in the general teacheth him inwardly to abhor his sin, and himself for that, in secret; to suppress it in his family, and to promote holiness in the world; not by talk only, as an hypocrite or talkative person may do, but by a practical subjection in faith and love

* John xvi. 8. Rom. vii. 24. John xvi. 9. Mark vi. 16. Ps. xxxviii. 13. † Jer. xxi. 19. Gal. ii. 15. Acts iv. 12. Matt. v. 6. Rev. xxvi. 6. ‡ Rom. x. 10. Phil. viii. 17. Matt. v. 9. Job xxiv. 25. Ps. l. 20. John xlv. 5, 6. Ezek. ix. 43.

(f) Ay, but it certainly is for self-examination and soul-direction. Better so, than to be edified in false hopes and soul deceivings.

to the power of the word (g). And now, Sir, as to this brief description of the work of grace, and also of the discovery of it, if you have aught to object, object; if not, then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear: let me therefore have your second question.

Faith. It is this: Do you experience this first part of the description of it? And doth your life and conversation testify the same? Or standeth your religion in word or tongue, and not in deed and truth? Pray, if you incline to answer me in this, say no more than you know the God above will say *Amen* to; and also nothing but what your conscience can justify you in: "For not he that commendeth himself, is approved, but whom the Lord commendeth." Besides, to say, I am thus, and thus, when my conversation, and all my neighbours tell me I lye, is great wickedness (h).

Talk. Then *Talkative* at first began to blush; but, recovering himself, thus he replied: You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken: this kind of discourse I did not expect; nor am I disposed to give answer to such questions, because I count not myself bound thereto, unless you take upon you to be a *catechizer*; and my judge; but I pray, will you tell me why you ask me such questions (i).

Faith. Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in talk, and that your conversation gives this your profession the lye. They say you are a

(g) This and this only, is what will evidence that we are real disciples of Christ, honour his name and his truths, and recommend his religion in the world. Without this power of godliness, we have only a name to live while we are dead to the power of the gospel. Examine yourself: look to your ways.

(h) Blessed faithful dealing! O that it was more practised in the world and in the church! How then would vain talkers be detected in the one and driven out of the other!

(i) Heart-searching, soul-examining, and close-questioning of the conduct of life, will not do with talkative professors. Ring a peal on the doctrines of grace, and many will chime in with you; but speak closely how grace operates upon the heart, and influences the life to follow Christ in self-denying obedience; they cannot bear it: they are offended with you, and will turn away from you, and call you *LEGAL*.

spot among christians; and that religion fareth the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your religion and an alehouse, and covetousness, and uncleanness, and swearing, and lying, and vain company keeping, &c. will stand together. The proverb is true of you, which is said of a whore, to wit, *that she is a shame to all women*, so are you a shame to all professors.

Talk. Since you are ready to take up report, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with; so adieu (k).

Chr. Then came up *Christian*, and said to his brother, I told you how it would happen; your words and his lusts could not agree. He had rather leave your company, than reform his life; but he is gone, as I said: let him go, the loss is no man's but his own: he saved us the trouble of going from him; for he continuing (as I suppose he will do) as he is, he would have been but a blot in our company: besides, the apostle says, "From such withdraw thyself."

Faith. But I am glad we had this little discourse with him; it may happen that he will think of it again; however, I have dealt plainly with him, and so am clear of his blood, if he perisheth (l).

Chr. You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now-a-days, and that makes religion to stink so in the nostrils of many, as it doth: for they are these talkative fools, whose religion is only in word, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly) do puzzle the world, blemish christianity, and grieve the sincere. I wish that all men would deal with such, as you have done; then should they either be made more conformable to religion, or the company of saints would be too hot for them. Then did *Faithful* say,

*Faithful's
plain dealing
to Talkative.*

*Talkative
flings away
from Chris-
tian.*

*A good rid-
dance.*

(k) Where the heart is rotten, it will ward off conviction, turn from a faithful reprover, condemn him, and justify itself. Faithful dealing will not do for unfaithful souls. Mind not that, but be faithful to the truth.

(l) Mind this. These are right principles to act from, and right ends to act to in faithful reproving, or aiming to convict our fellow-sinners. Study and pursue these.

"How *Talkative* at first lifts up his plumes!
 "How bravely doth he speak! How he presumes
 "To drive down all before him! But so soon
 "As *Faithful* talks of *heart-work*, like the moon
 "That's past the full, into the wane he goes;
 "And so will all, but he that *heart-work* knows."

Thus they went on talking of what they had seen by the way, and so made that way easy, which would otherwise, no doubt, have been tedious to them: for they went through a wilderness (m).

Now when they were got almost quite out of this wilderness, *Faithful* chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said *Faithful* to his brother, Who comes yonder? Then *Christian* looked, and said, It is my good friend *Evangelist*. Ay, and my good friend too, said *Faithful*, for it was he that let me in the way to the Gate. Now was *Evangelist* come unto them, and thus saluted them:

Evan. Peace be with you, dearly beloved; and peace be your helper.

Chr. Welcome, welcome, my good *Evangelist*; *They are glad* the sight of thy countenance brings to my remembrance thy antient kindness and unwearied labours for my eternal good.

Faith. And a thousand times welcome, said good *Faithful*; thy company, O sweet *Evangelist*, how desirable is it to us poor pilgrims (n)!

Evan. Then said *Evangelist*, how hath it fared with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves (o)?

Then *Christian* and *Faithful* told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived at that place.

Evan.

(m) Spiritual observations and conferences on past experiences, are very profitting and enlivening to the soul. They very often change the wilderness of dejection into a garden of delights; and so beguile the weary steps of pilgrims through tedious paths. O christians, look more to Christ, and talk more to each other of his love to you, and dealings with you, for soul-humbling and Christ-exalting.

(n) A sincere and cordial love for gospel-ministers, under a sense of their being made instrumental to our soul's profit, is a sure and a blessed sign of a pilgrim's spirit.

(o) To enquire after soul concerns and soul experiences and prosperity, should always be the business of faithful ministers of Christ: but is not this sadly neglected?

O how

Evan. Right glad am I, said *Evangelist*, not that you have met with trials, but that you have been victors; and for that you have, notwithstanding many weakneses, continued in the way to this very day.

I say, right glad am I of this thing, and that for my own sake and yours; I have sowed and you have reaped; and the day is coming, when both he that sowed, and they that reaped, shall rejoice together*; that is, if you hold out; for in due time ye shall reap, if you faint not. The crown is before you, and it is an incorruptible one†; so run, that you may obtain it. Some there be that set out for this crown, and after they have gone far for it, another comes in and takes it from them: hold fast therefore that you have, let no man take your crown: you are not yet out of the gun-shot of the devil: you have not resisted unto blood, striving against sin: let the kingdom be always before you, and believe stedfastly concerning things that are invisible: Let nothing that is on this side the other world get within you: and above all, look well to your own hearts and to the lusts thereof, for they are deceitful above all things, and desperately wicked; set your faces like a flint; you have all power in heaven and earth on your side(p).

Chr. Then *Christian* thanked him for his exhortation; but told them withal, that they would have him speak farther to them for their help the rest of the way; and the rather, for that they well knew that he was a prophet and could tell them of things that might happen unto them, and how they might resist and overcome them. To which request *Faithful* also consented. So *Evangelist* began as followeth:

Evan. My sons, you have heard in the words of the truth of the gospel, that you must through many tribulations enter into the kingdom of heaven. And again, That in every city, bonds and afflictions abide you; and therefore you cannot expect that you shall go long on your pilgrimage without them, in some sort or other: you have found something of the truth of these testimonies upon you already, and more will immediately fol-

His exhortation to them.

They do thank him for his exhortation.

He predicteth what troubles they shall meet with in Vanity Fair, and encourageth them to steadfastness.

low;

O how often do ministers visit and depart without close, savoury, experimental converse with their people! Hence both suffer present loss, and much harm in the consequence.

* John iv. 36. Gal. vi. 9. 1 Cor. ix. 24—27. † Rev. iv. 11.

(p) Here is a blessed word of encouragement, of warning, and of exhortation to be

stedfast

low; for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by-and-by see before you; and in that town you will be hard beset with enemies, who will strain hard but they will kill you; and be you sure that one or both of you must seal the

*He whose lot
it will be there
to suffer, will
have the better
of his fellow.*

testimony which you hold, with blood; but be you faithful unto death, and the King will give you a crown of life. He that shall die there, although his death will be unnatural, and his pains perhaps great, he will yet have the better of his fellow, not only because he will be arrived at the Cœlestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men, and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator (q).

Then I saw in my dream, that when they were got out of the wilderness*, they presently saw a town before them, and the name of that town is *Vanity*; and at that town there is a fair kept, called *Vanity-fair*: it is kept all the year long; it beareth the name of *Vanity-fair*, because the town where it is kept, is *lighter than Vanity*; and also, because all that is there sold, or that cometh thither, is *vanity*. As is the saying of the wise, "All that cometh is vanity."

This fair is no new-erected business, but a thing of ancient standing: I will shew you the original of it.

Almost five thousand years ago, there were *The antiquity* pilgrims walking to the Cœlestial City, as these *of this fair.* two honest persons are; and *Beelzebub*, *Apollyon*, and *Legion*, with their companions, perceiving by the path that the pilgrims made, that their way to the city lay through this town of *Vanity*, they contrived here to set up a fair; a fair, wherein should be sold *all sorts of vanity*, and that

stedfast in faith, joyful in hope, watchful over our hearts, and to abound in the work of the Lord. All this is constantly necessary for pilgrims. Faithful ministers will give advice, and pilgrims will be thankful for such.

* Pf. xl. 17. Eccles. i. 2.

(q) Woe unto them that fold their hands, and fall asleep in strong confidence. You see what hard work yet lay before these pilgrims. Let us ever remember, this is not our rest. We must be pressing forward, fighting the good fight of faith, labouring to enter into that rest which remaineth for the people of God: looking diligently, lest we fail of the grace of God, Heb. xii. 5.

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it should last all the year long; therefore, at this fair are such merchandizes sold, as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures; and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

And moreover, at this fair there is at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves and rogues, and that of every kind.

Here are to be seen too, and that for nothing, thefts, murders, adulteries, false-swearers, and that of a blood-red colour (r).

And as in other fairs of less moment, there are several rows and streets under their proper names, where such and such wares are vended: so likewise you have the proper places, rows, streets, (viz. countries and kingdoms) where the wares of this fair is soonest to be found. Here is the Britain row, the French row, the Italian row, the Spanish row, the German row, where several sorts of vanities are to be sold. But as in other fairs, some one commodity is as the chief of all the fair, so the ware of Rome and her merchandize is greatly promoted in this fair: only our English nation, with some others, have taken a dislike thereat (s).

Now, as I said, the way to the Coelestial City lies just through the town where this lusty fair is kept; and he that will go to the city*, and yet not go through this town, must needs go out of the world. The prince of princes himself, when here, went through this town to his own country, and that upon a fair-day too: yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited him to

The merchandize of the fair.

The streets of this fair.

Christ went through this fair, Matt. vii. 8. Luke iv. 5, 6.

* 1 Cor. v. 10.

(r) A just description of this wicked world. How many, tho' they profess to be pilgrims, have never yet set one foot out of this fair; but live in it all the year round! They walk according to the course of this world, Eph. ii. 2. for the god of this world hath blinded their minds, 2 Cor. iv. 4. But all those for whose sins Jesus hath died, "he delivers from this present evil world," Gal. i. 4. You cannot be a pilgrim, if you are not delivered from this world and its vanities; for if you love the world, if it has your supreme affections, the love of God is not in you, 1 John ii. 15. you have not one grain of precious faith in precious Jesus.

(s) The doctrine of the church of Rome. It is much to be wished, that the vile, Romish ware, of man's bartering with God, and purchasing a title to heaven, by his performing terms and conditions of salvation, meriting heaven by his good works, and procuring justification by his own obedience, to the exalting his pride, and the debasing the work and glory of Christ, was totally rejected by us, and banished from us. But alas! these proud, unscriptural notions too much prevail among us.

buy of his vanities; yea, would have him made lord of the fair, would he but have done him reverence as he went through the town: yea, because he was such a person of honour, *Beelzebub* had him from street to street, and shewed him all the kingdoms of the world in a little time, that he might, if possible, allure that Blessed One to

Christ bought nothing in this fair.

cheapen and buy some of his vanities; but he had no mind to the merchandize, and therefore left the town without laying out so much as one farthing upon these vanities. This fair, therefore, is an ancient thing, of long standing, and a very great fair.

The pilgrims enter the fair.

The fair in a hubbub about them.

The first cause of the hubbub.

Now these pilgrims, as I said, must needs go through this fair. Well, so they did; but behold, even as they entered into the fair, all the people in the fair were moved, and the town itself, as it were, in a hubbub about them; and that for several reasons: for,

The second cause of the hubbub.

First, The pilgrims were cloathed with such kind of raiment as was diverse from the raiment of any that traded in that fair*. The people, therefore, of the fair, made a great gazing upon them: some said they were fools, some they were bedlams, and some they were outlandish men.

Third cause of the hubbub.

Secondly, And as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said; they naturally spoke the language of *Canaan*; but they that kept the fair were the men of this world: so that from one end of the fair to the other, they seemed barbarians to each other.

Fourth cause of the hubbub.

Thirdly, But that which did not a little amuse the merchandizers, was, that these pilgrims set very light by all their wares; they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity;" and look upwards, signifying, that their trade and traffic was in heaven.

One chanced mockingly, beholding the carriages of the men, to say unto them, *What will ye buy?* But they looking gravely upon him, *We buy*

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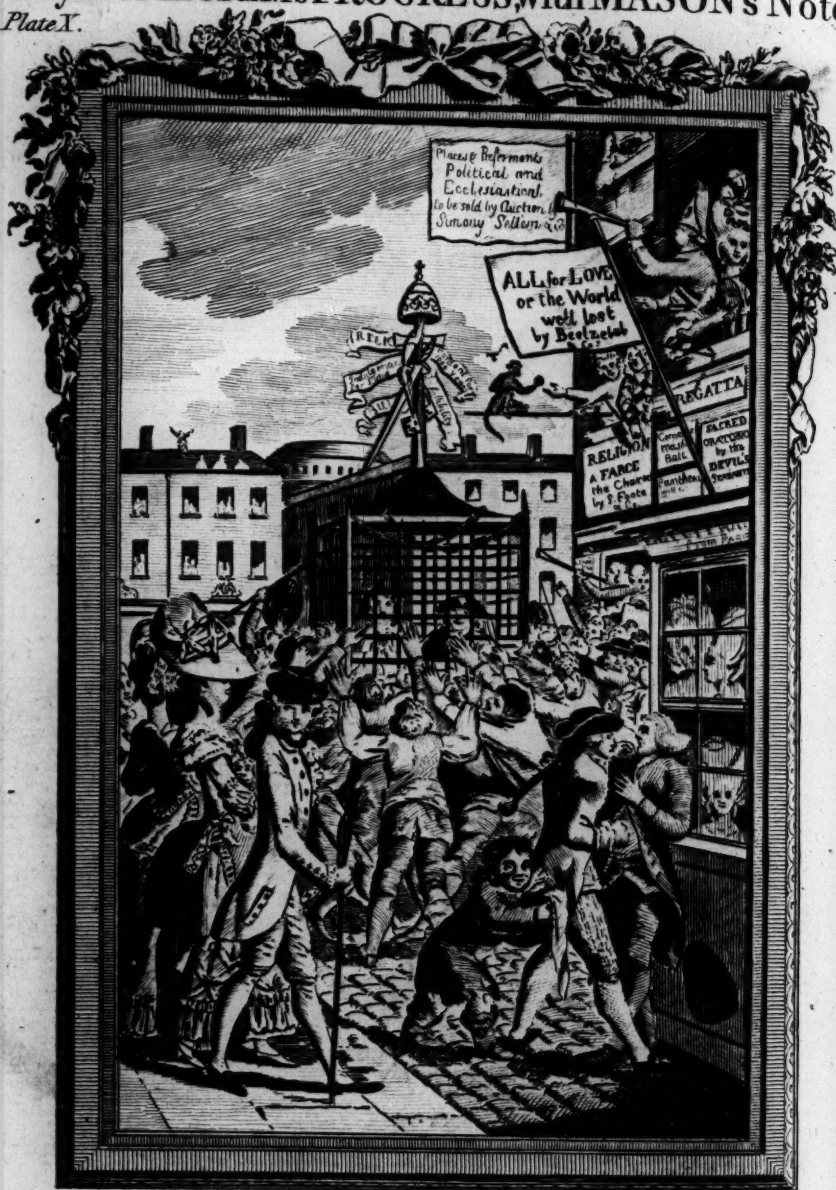
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Bunyan's PILGRIM'S PROGRESS with MASON's Notes

Plate X.



Vanity Fair.

G. Burder inv. & sculp.

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the truth * (t). At that, there was an occasion taken to despise the men the more: some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to an hubbub, and great stir in the fair, infomuch, that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down and deputed some of his most trusty friends to take those men into an examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them, asked them, whence they came, whither they went, and what they did there in such an unusual garb? The men told them that they were pilgrims and strangers in the world; and that they were going to their own country, which was the *heavenly Jerusalem*; and that they had given no occasion to the men of the town, nor yet to the merchandizers, thus to abuse them, and to stop them in their journey: except it was for that, when one asked them what they would buy, they said, they would *buy the truth*. But they that were appointed to examine them, did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair (u). Therefore they took them and beat them and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to

They are mocked.

The fair in an hubbub.

They are examined.

They tell who they are, and whence they came, Heb. xi. 13—16.

They are taken for madmen.

They are put in the cage.

* Prov. xxiii. 23.

(t) An odd reply. What do they mean? That they are neither afraid nor ashamed to own what was the one object of their souls pursuit, *THE TRUTH*. Understand hereby, that the whole world, which lieth in wickedness, is deceived by a *LYE*, and is under the delusion of the father of lyes. In opposition to this, all believers in Christ are said to be OF THE TRUTH, 1 John iii. 19. They know and believe that capital truth with which God spake from heaven, "This is my beloved Son, in whom I am well pleased," Matt. iii. 17. This truth—that Jesus is the Son of God, and our only Saviour—lies at the foundation of all their hope; and to get more and more acquainted with him, is the grand object of their pursuit. For this, the world hates them; and Satan, who is an enemy to this truth, stirs up the world against them. "For (says our Lord) they are not of the world, even as I am not of the world," John xvii. 16.

(u) If we have nothing about us, to distinguish us from the rest of the world which lieth in wickedness, and for which they will hate and despise us, we have no reason to conclude that we are new creatures in Christ Jesus. If we are Christ's, we must become fools for Christ, and be counted as mad, by those who know not Christ; for, if alive to Christ, we shall be crucified to the world: "Wee be unto you, if all men speak well of you," saith Christ, Luke vi. 26.

all the men of the fair. There therefore they lay for some time, and were made the object of any man's sport, or malice or revenge; the great one of the fair laughing still at

Their behaviour in the cage.

The men of the fair fall out among themselves about the two men.

all that befel them: but the men being patient, and not rendering railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done, some men in the fair that were more observing and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men: they therefore in angry manner let fly at them again, counting them as bad as the men in the cage, and telling them they seemed confederates, and should be made partakers of their misfortunes. The others replied, that for aught they could see, the men were quiet and sober, and intended nobody any harm: and that there were many that traded in their Fair, that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus after divers words had passed on both sides (the men behaving themselves all the while very wisely and soberly before them) they fell to some blows

They are made the authors of this disturbance.

They are led up and down the Fair in chains, for a terror to others.

Some men of the Fair won over to them.

among themselves, and did harm to one another (x). Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the Fair. So they beat them pitifully, and and hanged irons upon them, and led them in chains up and down the Fair, for an example and terror to others, lest any should speak in their behalf, or join themselves unto them. But *Christian* and *Faithful* behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it (y) won to their side (though but few in comparison of the rest) several of the men in the fair. This put the other party yet

(x) It is common for the world to be divided in their opinions about pilgrims. A christian conduct and behaviour will put to silence the gain-saying of some wicked men; and sometimes win others to become followers of Christ. O pilgrims, look well to your spirit, temper, and conduct towards the men of this world, who keep Vanity-fair all the year.

(y) It is acting in the spirit and temper of Christ that will gain adversaries over to him; whereas a contrary spirit is a dishonour to Christ, a reproach to his cause, never did good to others, nor left the soul in the solid possession of the peace of Christ.

into a greater rage, infomuch that they concluded the death of these two men. Wherefore they threatened, that neither cage nor irons should serve their turns, but that they should die for the abuse they had done, and for deluding the men of the fair.

Their adversaries resolve to kill them.

Then were they remanded to the cage again, until further order should be taken with them. So they put them, and made their feet fast in the stocks.

They are again put into the cage, and after brought to trial.

Here therefore they called again to mind what they had heard from their faithful friend *Evangelist*, and were the more confirmed in their ways and sufferings by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best of it; therefore each man secretly wished that he might have that preferment: but committing themselves to the all-wise disposal of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies, and arraigned. The judge's name was Lord *Hate-good*: their indictment was one and the same in substance, though somewhat varying in form; the contents whereof were these:

"That they were enemies to, and disturbers of their trade: that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince" (z).

Their indictment.

Then *Faithful* began to answer, That he had only set himself against that which had set itself against Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace; the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is *Beelzebub*, the enemy of our Lord, I defy him and all his angels.

Faithful's answer for himself.

Then proclamation was made, That they that had aught to

(z) You see your calling, brethren. Has no such indictment been ever brought against you? Then it is to be feared, what Pharaoh said to the Israelites may be said to you. Ye are idle, ye are idle, in the ways of the Lord, ye want love to his name, fervency for his truth, and zeal for his glory and the good of precious souls.

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say for their lord the king, against the prisoner at the bar, should forthwith appear and give in their evidence. So there came in three witnesses, to wit, *Envy*, *Superstition*, and *Pickthank*: they were then asked, if they knew the prisoner at the bar; and what they had to say for their lord the king against him?

Then stood forth *Envy*, and said to this effect: *Envy begins.* My Lord, I have known this man a long time, and will attest upon my oath before this honourable bench, That he is——

Judge. Hold, Give him his oath.

So they sware him: Then he said, My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls *Principles of faith and holiness*. And, in particular, I heard him once myself affirm, that Christianity and the customs of our town of *Vanity* were diametrically opposite, and could not be reconciled. By which saying, my Lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.

Judge. Then did the judge say to him, Hast thou any more to say?

Envy. My Lord, I could say much more, only I would not be tedious to the court. Yet if need be, when the other gentlemen have given in their evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my testimony against him. So he was bid to stand by (a).

Then they called *Superstition*, and bid him look upon the prisoner; they also asked, what he could say for their lord the king against him! Then they swore him; so he began:

Super. My Lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; however, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him, in this town; for then talking with him, I heard him say, that our religion was naught, and such by which a man could by no means please God.

(a) The Spirit of wisdom asks, "Who is able to stand before envy?" Prov. xxvii. 4. Envy is the very temper of the devil. It is natural to us all. But why should the children of this world envy God's children? for they are strangers to the spiritual good things they enjoy. They neither seek them, nor care for them, but laugh and deride them. Herein the very spirit of satan is manifest. He envied Christ, being the Son of God: he stirred up Judas to betray him, and the Jews for envy delivered him. Matt. xxvii. 18. and the same spirit works in all the children of satan against the children of God.

Which saying of his, my Lord, your Lordship very well knows what necessarily thence will follow, to wit, that we still do worship in vain, are yet in our sins, and finally shall be damned: and this is that which I have to say (b).

Then was *Pickthank* sworn, and bid say what he knew in the behalf of their lord the king, against the prisoner at the bar.

Pick. My Lord, and you Gentlemen all; this fellow I have known of a long time, and have heard him speak things that ought not to be spoke; for he hath railed on our noble prince *Beelzebub*, and hath spoken contemptibly of his honourable friends, whose names are the Lord *Old Man*, the Lord *Carnal Delight*, the Lord *Luxurious*, the Lord *Desire of Vain-Glory*, my old Lord *Letchery*, Sir *Having Greedy*, with all the rest of our nobility; and he hath said moreover, That if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides he hath not been afraid to rail on you, my Lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such-like villifying terms, with which he has bespattered most of the gentry of our town (c).

When this *Pickthank* had told his tale, the judge directed his speech to the prisoner at the bar, saying, Thou renegade, heretic, and traitor, hast thou heard what these honest gentlemen hath witnessed against thee?

Faith. May I speak a few words in my own defence?

Judge. Sirrah, Sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us see what thou hast to say.

(b) Superstition, or false devotion is a most bitter enemy to Christ's truths and his followers. This fellow's evidence is very true; for, as the lawyers said of Christ's doctrine, "Master, thus saying, thou reproachest us also," Luke xi. 45. so false worshippers, who rest in forms and rites and shadows, are stung to the quick at those who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Such a conduct pours the utmost contempt upon all the will-worship and doctrines and superstitions of carnal men.

(c) As soon as the poor sinner says, "O Lord our God, other lords besides thee have had the dominion over me; but by thee alone will I make mention of thy name," Isa. xxvi. 13. your officious *Pickthanks* are always ready to bear testimony against him: and a blessed testimony this is, it is well worth living to gain, and dying in the cause of. If we are real disciples of Christ, we shall, as he did, testify of the world, that the works thereof are evil, and the world will hate us for his sake, John vii. 7.

*Faithful's
defence of
himself.*

Faith. 1. I say then, in answer to what Mr. *Envy* hath spoken, I never said ought but this, That what rule or laws, or customs, or people, were flat against the word of God, are diametrically opposite to christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr. *Superstition*, and his charge against me, I said, only this, That in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God, that is not agreeable to divine revelation, cannot be done but by an human faith, which faith will not be profitable to eternal life.

3. As to what Mr. *Pickthank* hath said, I say, (avoiding terms, as that I am said to rail, and the like) that the prince of this town, with all the rabblement his attendants, by this gentleman named, are more fit for being in hell, than in this town and country; and so the Lord have mercy upon me (d).

*The Judge's
speech to the
jury.* Then the judge called to the jury (who all this while stood by to hear and observe) Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town: you have also heard what these worthy gentlemen hath witnessed against him; also you have heard his reply and confession: it lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you into our law.

There was an act * made in the days of *Pharaoh* the Great, servant to our prince, that lest those of a contrary religion should multiply, and grow too strong for him, their males should be thrown into the river. There was also an act † made in the day of *Nebuchadnezzar* the Great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into a fiery furnace. There was also an act ‡ made in the days of *Darius* †, That whoso for some time called upon any God but him, should be cast into the lions den. Now the substance of these laws this rebel hath broken, not only in thought, (which is not to be borne) but also in word and deed; which must therefore needs be intolerable.

* Exod. i.

† Dan. iii.

‡ Dan. vi.

(d) This is the christian's plea and his glory. While he knows, the tender mercies of the wicked are cruel, Prov. xii. 10; yet he also knows that the merciful kindness of the Lord is great, and the truth of the Lord endureth for ever, Psalm cxvii. 2.

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Bunyan's PILGRIM'S PROGRESS, with MASON's Notes

Plate XI.



Faithful burnt at a Stake

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For that of *Pharaoh*, his law was made upon a supposition, to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason he confessed, he deserveth to die the death.

Then went the jury out, whose names were Mr. *Blindman*, Mr. *No-good*, Mr. *Malice*, Mr. *Love-lust*, Mr. *Live-loose*, Mr. *Heady*, Mr. *High-mind*, Mr. *Enmity*, Mr. *Liar*, Mr. *Cruelty*, Mr. *Hate-light*, and Mr. *Implacable*; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first among themselves, Mr. *Blindman* the foreman said, I see clearly that this man is an heretic. Then said Mr. *No-good*, Away with such a fellow from the earth. Ay, said Mr. *Malice*, for I hate the very looks of him. Then said Mr. *Love-lust*, I could never endure him. Nor I, said Mr. *Live-loose*, for he would always be condemning my way. Hang him, hang him, said Mr. *Heady*. A sorry scub, said Mr. *High-mind*. My heart riseth against him, said Mr. *Enmity*. He is a rogue, said Mr. *Liar*. Hanging is too good for him, said Mr. *Cruelty*. Let us dispatch him out of the way, said Mr. *Hate-light*. Then said Mr. *Implacable*, Might I have all the world given me, I could not be reconciled to him: therefore let us forthwith bring him in guilty of death (e). And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

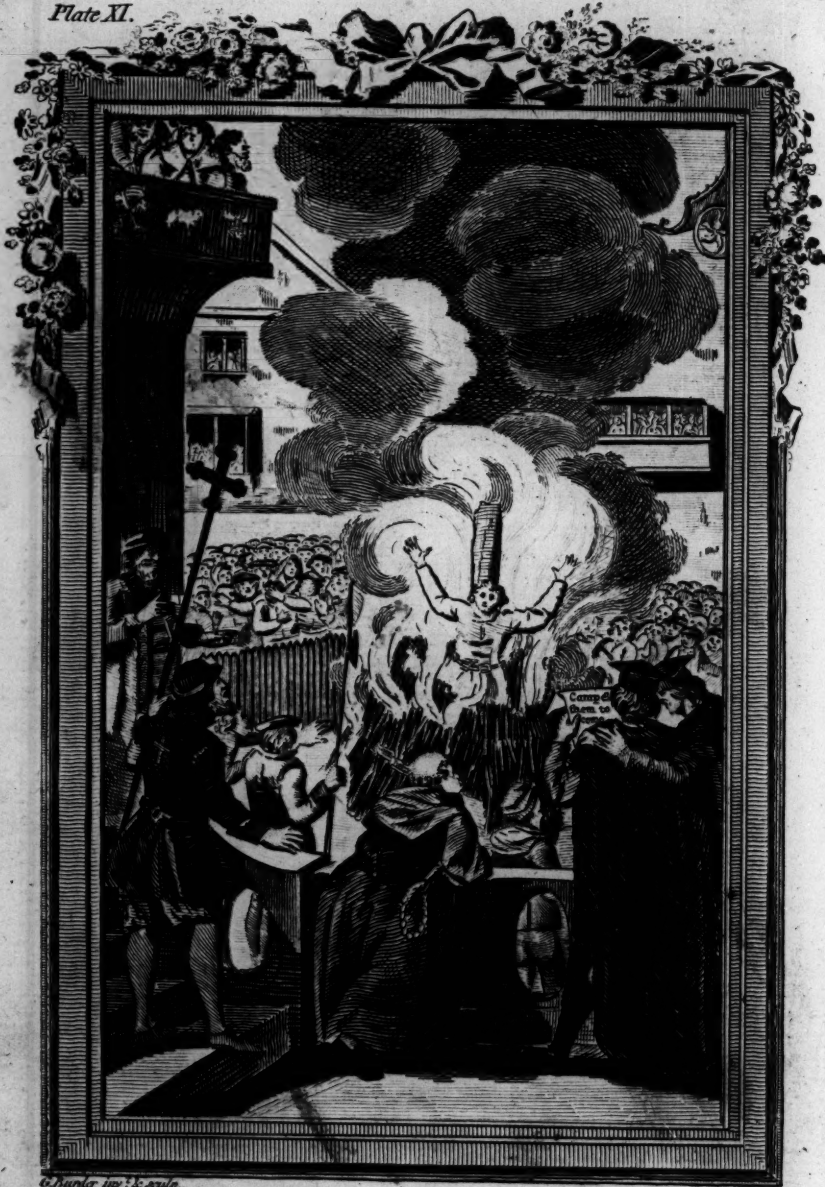
They therefore brought him out to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives: after that they stoned him with stones, then pricked him with their swords; and at last of all, they burnt him to ashes at the stake. Thus came *Faithful* to his end.

Now I saw, that there stood behind the multitude a chariot

(e) A blessed verdict! well worthy of every pilgrim to obtain. Reader, do you profess to be one? See then that you study to act so as to gain such a verdict from such a jury! and then be sure that Christ will soon pronounce upon thee his Eulogy, O brave! "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Matt. xxv. 21.

Bunyan's PILGRIM'S PROGRESS, with MASON's Notes

Plate XI.



W. Hunter inv. J. K. Sculp.

Faithful burnt at a Stake

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For that of *Pharaoh*, his law was made upon a supposition, to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason he confessed, he deserveth to die the death.

Then went the jury out, whose names were Mr. *Blindman*, Mr. *No-good*, Mr. *Malice*, Mr. *The jury and their names.* *Love-lust*, Mr. *Live-loose*, Mr. *Heady*, Mr. *High-mind*, Mr. *Enmity*, Mr. *Lyar*, Mr. *Cruelty*, Mr. *Hate-light*, and Mr. *Implacable*; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first among themselves, Mr. *Blindman* the foreman said, I see clearly that this man is an *Every one's private verdict.* heretic. Then said Mr. *No-good*, Away with such a fellow from the earth. Ay, said Mr. *Malice*, for I hate the very looks of him. Then said Mr. *Love-lust*, I could never endure him. Nor I, said Mr. *Live-loose*, for he would always be condemning my way. Hang him, hang him, said Mr. *Heady*. A sorry scrub, said Mr. *High-mind*. My heart riseth against him, said Mr. *Enmity*. He is a rogue, said Mr. *Lyar*. Hanging is too good for him, said Mr. *Cruelty*. Let us dispatch him out of the way, said Mr. *Hate-light*. Then said Mr. *Implacable*, Might I have all the world given me, I could not be reconciled to him: therefore let us forthwith bring him in guilty of death (e). *They conclude to bring him in guilty of death.* And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives: after that they stoned him with stones, *The cruel death of Faithful.* then pricked him with their swords; and at last of all, they burnt him to ashes at the stake. Thus came *Faithful* to his end.

Now I saw, that there stood behind the multitude a chariot

(e) A blessed verdict! well worthy of every pilgrim to obtain. Reader, do you profess to be one? See then that you study to act so as to gain such a verdict from such a jury! and then be sure that Christ will soon pronounce upon thee his Eulogy, O brave! "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Matt. xxv. 21.

THE PILGRIM'S PROGRESS,

*Chariot and
horses take
away Faith-
ful.*

*Christian
still a pri-
soner.*

and a couple of horses waiting for *Faithful*, who (so soon as his adversaries had dispatched him) was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the *Cœlestial Gate*. But as for *Christian*, he had some respite, and was remanded back to prison; so he there remained for a space: but he that over-rules all things, having the power of their rage in his own hand, so wrought it about, that *Christian* for that time escaped them, and went his way.

And as he went he sung, saying,

*The song that
Christian
made on
Faithful
after his
death.*

“ Well, *Faithful*, thou hast faithfully profest
“ Unto thy Lord, with whom thou shalt be blest;
“ When *faithless* ones, with all their vain delights,
“ Are crying out under their hellish plights,
“ Sing, *Faithful*, sing, and let thy name survive;
“ For though they kill'd thee, thou art yet alive.”

*Christian has
another com-
panion.*

*There are
more of the
men in the
fair will
follow.*

*They overtake
By-ends.*

Now I saw in my dream that *Christian* went not forth alone; for there was one whose name was *Hopeful*, (being so made by the beholding of *Christian* and *Faithful* in their words and behaviour, in their sufferings at the Fair) who joined himself unto him, and entering into a brotherly covenant, told him that he would be his companion. Thus one died to bear testimony of the truth, and another rises out of his ashes to be a companion with *Christian* in his pilgrimage (f). This *Hopeful* also told *Christian*, that there were many more of the men in the Fair that would take their time; and follow after.

So I saw, that quickly after they were got out of the Fair, they overtook one that was going before them, whose name was *By-ends*; so they said to him what countryman, Sir! and how far go you this way? He told them, that he came from the town of *Fair-speech*, and he was going to the *Cœlestial City*, but told them not his name.

(f) I have often recorded it with thankfulness, that though in the dreary day of my pilgrimage, the Lord hath taken away a dear and faithful christian friend, yet he has always raised up another. A very great blessing this, for which christians can never be thankful enough.

From *Fair-speech*! said *Christian*: is there any good that lives there*?

By-ends. Yes, said *By-ends*, I hope.

Chr. Pray, Sir, what may I call you?

By-ends. I am a stranger to you, and you to me: if you be going this way, I shall be glad of your company: if not, I must be content.

Chr. This town of *Fair-speech*, said *Christian*, I have heard of, and, as I remember, they say, it is a wealthy place.

By-ends. Yes, I will assure you that it is, and I have very many rich kindred there.

Chr. Pray who are your kindred there, if a man may be so bold?

By-ends. Almost the whole town: and in particular my Lord *Turn-about*, my Lord *Time-server*, my Lord *Fair-speech* (from whose ancestors that town first took its name): also Mr. *Smooth-man*, Mr. *Facing-both-ways*, Mr. *Any-thing*; and the parson of our parish, Mr. *Two-tongues*, was my mother's own brother by father's side: and, to tell you the truth, I am become a gentleman of good quality, yet my great grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

Chr. Are you a married man?

By-ends. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my Lady *Feigning's* daughter, therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true we somewhat differ in religion from those of the stricter sort, yet but in two small points: first, we never strive against wind and tide. Secondly, We are always most zealous when religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines, and the people applaud him (g).

Then *Christian* stepped a little aside to his fellow *Hopeful*, saying, It runs in my mind that this is one *By-ends* of *Fair-speech*; and

* Prov. xxvi. 23.

(g) Is not this too much the case with professors of this day? The Spirit of truth says, "All who live godly in Christ Jesus, shall suffer persecution," 2 Tim. iii. 2. But how many act as if they had found the art of making the Spirit of truth a liar? for they can so trim and shape their conduct, as they vainly think, to follow Christ, and yet to keep in with the world, which is at enmity against him. A most fatal, soul-deceiving error!

If it be he, we have as very a knave in our company as dwelleth in all these parts. Then said *Hopeful*, Ask him, methinks he should not be ashamed of his name. So *Christian* came up with him again, and said, Sir, you talk as if you knew something more than all the world doth; and, if I take not my mark amiss, I deem I have half a guess of you: Is not your name *Mr. By-ends of Fair-speech*?

By-ends. This is not my name, but indeed it is a nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have borne theirs before me.

Chr. But did you never give an occasion to men to call you by this name?

By-ends. Never, never! the worst that ever I *How By-ends* did to give them an occasion to give me this *got his name*. name was, that I had always the luck to jump in my judgement with the present way of the times; whatever it was, and by chance was to get thereby; but if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefore with reproach (g).

Chr. I thought indeed that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

By-ends. Well, if you will thus imagine, I cannot help it: you will find me a fair company-keeper, if you will still admit me your associate.

Chr. If you will go with us, you must go against wind and tide; the which, I perceive, is against your opinion: you must also own religion in his rags as well as when in his silver slippers; and stand by him too when bound in irons, as well as when he walketh the streets with applause.

By-ends. You must not impose, nor lord it over my faith; leave me to my liberty, and let me go with you.

Chr. Not a step farther, unless you will do in what I propound as we.

Then said *By-ends*, I shall never desert my old principles, since they are harmless and profitable. *By-ends and Christian part* If I may not go with you, I must do as I did

(g) How artful, how delusive, are the reasonings of such men. O beware of this spirit. In opposition to this, watch and pray earnestly that ye may not be double-minded, but sincere until the day of Christ.

before you overtook me, even go by myself, until some overtake me that will be glad of my company (h).

Then I saw in my dream, that *Christian* and *Hopeful* forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr. *By-ends*, and behold as they came up with him, he made them a very low congee; and they also gave him a compliment. The mens names were Mr. *Hold-the-world*, Mr. *Money-love*, and Mr. *Save-all*; men that Mr. *By-ends* had formerly been acquainted with; for in their minority they were school-fellows, and taught by one Mr. *Gripeman*, a school-master in *Love-gain*, which is a market-town in the county of *Coveting*, in the north. This school-master taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

He has new companions.

Well, when they had, as I said, thus saluted each other, Mr. *Money-love* said to Mr. *By-ends*, Who are they upon the road before us? (for *Christian* and *Hopeful* were yet within view.)

By-ends. They are a couple of far countrymen, that after their mode are going on pilgrimage.

By-ends's character of the pilgrims.

Money-love. Alas! Why did not they stay, that we might have had their good company? for they, and we, and you, Sir, I hope, are going on pilgrimage.

By-ends. We are so, indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinion of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Mr. *Save-all*. That's bad; but we read of some that are righteous over much, and such men's rigidness prevails with them to judge and condemn all but themselves; but I pray what and how many were the things wherein you differ?

By-ends. Why they, after their headstrong manner, conclude that it is their duty to rush on their journey all weathers, and I

(h) Mind how warily these pilgrims acted to this deceitful professor. They did not too rashly take up an ill opinion against him: but when they had full proof of what he was, they did not hesitate one moment, but dealt faithfully with him, and conscientiously withdrew from him. Love should always move slowly in receiving a report, but ever deal faithfully when it is plain that men are not what they profess to be.

am for waiting for wind and tide. They are for hazarding-all for God in a clap, and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men be against them; but I am for religion in what, and so far as the times and my safety will bear it. They are for religion when in rags and contempt; but I am for him when he walks in his golden slippers, in the sun-shine, and with applause (i).

Mr. *Hold-the-world*. Ay, and hold you there still, good Mr. *By-ends*; for, for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; it is best to make hay while the sun shines; you see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sun-shine: if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best, that will stand with the security of God's good blessings unto us: for who can imagine, that it is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake? *Abraham* and *Solomon* grew rich in religion. And *Job* says, that a good man shall lay up gold as dust. But he must be such as the men before us if they be as you have described them.

Mr. *Save-all*. I think that we are all agreed in this matter, and therefore there needs no more words about it.

Mr. *Money-love*. No, there needs no more words about this matter indeed; for he that believes neither scripture nor reason (and you see we have both on our side) neither knows his own liberty, nor seeks his own safety.

Mr. *By-ends*. My brethren, we are, as you see, going all on pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man a minister, or a tradesman, &c. should have an advantage lie before him, to get the good blessings of this life, yet so that he can by no means come by them, except in appearance, at least, he becomes extraordinary zealous in some points of religion that he meddled not with before: may he not use this means to attain his end, and yet be a right honest man?

(i) Notwithstanding *By-ends* could be reserved and upon his guard with faithful pilgrims, yet he can speak out boldly to those of his own spirit and character. O the treacherous deceivings of the desperate wickedness of the human heart! Who can know it? No one, but the heart-searching God.

Mr. Money-love. I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer: And first, to speak to your question, as it concerns a *minister* himself. Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far: he has also now an opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering some of his principles; for my part, I see no reason but a man may do this (provided he has a call); ay, and a great deal more besides, and yet be an honest man. For why?

1. His desire of a greater benefice is lawful (this cannot be contradicted) since it is set before him by Providence; so then he may get it if he can, making no question for conscience-sake.

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c. and so makes him a better man, yea, makes him better improve his parts, which is according to the mind of God.

3. Now, as for his complying with the temper of his people, by deserting, to serve, some of his principles, this argueth,
1. That he is of a self-denying temper. 2. Of a sweet and winning deportment. 3. And so more fit for the ministerial function.

4. I conclude then, that a minister that changes a *small* for a *great*, should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry hereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of his question, which concerns the *tradesman* you mentioned: Suppose such a one to have but a poor employ in the world, but by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop. For my part, I see no reason but this may be lawfully done. For why?

1. To become *religious* is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides the man that gets these by becoming religious, gets that which is good of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good:

good: therefore, to become religious to get all these, is a good and profitable design (k).

This answer, thus made by this Mr. *Money-love* to Mr. *By-ends*'s question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because *Christian* and *Hopeful* yet were within call, they jointly agreed to assault them with the question as soon as they overtook them; and the rather because they had opposed Mr. *By-ends* before. So they called after them, and they stopped and stood still till they came up to them; but they concluded, as they went, that not Mr. *By-ends*, but old Mr. *Hold-the-world*, should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled between Mr. *By-ends* and them, at their parting a little before.

So they came up to each other, and after a short salutation, Mr. *Hold-the-world* propounded the question to *Christian* and his fellow, and bid them answer to it if they could.

Chr. Then said *Christian*, Even a babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is John vi. how much more abominable is it to make of him and religion a stalking-horse to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

1. *Heathens*; for when *Hamor* and *Shechem* had a mind to the daughter and cattle of *Jacob*, and saw that there was no way for them to come at them, but by becoming circumcised; they said to their companions, If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs be ours? Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story, Gen. xxxiv. 20—23.

2. The hypocritical *Pharisees* were also of this religion: long prayers were their pretence; but to get widows houses was

(k) Here is worldly wisdom, infernal logick, and the sophistry of satan. We hear this language daily from money loving professors, who are destitute of the power of faith, and the reasoning of godliness. But in opposition to all this, the Holy Ghost testifies, "the love of money is the root of all evil," 1 Tim. vi. 10, and a covetous man is an idolator, Col. iii. 5. Hear this, and tremble, ye avaricious professors. Remember ye followers of the Lamb, ye are called to let your conversation be without covetousness, Heb. xiii. 5. Your Lord testifies "We cannot serve God and mammon," Luke xvi. 13.

their intent; and greater damnation from God was their judgment, Luke xx. 46, 47.

3. *Judas* the devil was also of this religion; he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very son of perdition.

4. *Simon* the witch was of this religion too; for he would have had the Holy Ghost, that he might have got money therewith, and his sentence from *Peter's* mouth was according, Acts xvi. 19—22.

5. Neither will it go out of my mind, but that that man who takes up religion for the world, will throw away religion for the world; for so surely as *Judas* designed the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the question therefore affirmatively, as I perceive you have done; and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works. Then they stood staring one upon another, but had not wherewith to answer *Christian*. *Hopeful* also approved of the soundness of *Christian's* answer; so there was a great silence among them. Mr. *By-ends* and his company also staggered and kept behind, that *Christian* and *Hopeful* might out-go them. Then said *Christian* to his fellow: If these men cannot stand before the sentence of men; what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire (1)?

Then *Christian* and *Hopeful* outwent them again, and went till they came at a delicate plain, called *Ease*, where they went with much content; but that plain was but narrow, so they were quickly got over it (m). Now at the farther side of that plain was a little *Hill* called *Lucre*, and in that *Hill* a *Silver Mine*, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground, being deceitful

The ease that pilgrims have is but little in this life.

Lucre Hill a dangerous hill.

(1) Here see the blessedness of being mighty in the scripture, and the need of that exhortation; "Let the word of Christ dwell in you richly," Col. iii. 16: For the word of God is quick and powerful, and sharper than a two-edged sword; it pierces through all the subtle devices of satan, and the cunning craftiness of carnal professors, and divideth asunder the carnal reasonings of the flesh; and the spiritual wisdom which cometh from above.

(m) In this plain, some fall asleep and dream of sinless perfection, and talk in their sleep, that they are free from sin, and that it is destroyed root and branch, so that it has no being in them. But real pilgrims go through this plain of ease, sensible that they are still sinners.

under them, broke, and they were slain: some also had been maimed there, and could not, to their dying-day, be their own men again.

Then I saw in my dream, that a little off the road, over-against the *Silver Mine*, stood *Demas* (gentleman-like) to call passengers to come and see; who said to *Christian* and his fellow, Ho! turn aside hither, and I will shew you a thing.

He calls to Christian *Chr.* What thing is so deserving, as to turn us out of the way?

and Hopeful *Demas.* Here is a *Silver Mine*, and some digging in it for treasure; if you will come, with a little pains, you may richly provide for yourselves.

Hopeful *Hope.* Then said *Hopeful*, Let us go see.
tempted to go, *Chr.* Not I, said *Christian*, I have heard of this place before now, and how many there have been slain; and besides that, treasure is a snare to those that seek for it; and hindereth them in their pilgrimage (n).

Then *Christian* called to *Demas*, saying, Is not the place dangerous? Hath it not hindred many in their pilgrimage?

Demas. Not very dangerous, except to those that are careless; but withal he blushed as he spake.

Chr. Then said *Christian* to *Hopeful*, Let us not stir a step, but still keep on our way.

Hope. I will warrant you when *By-ends* comes up, if he hath the same invitation as we, he will turn in thither to see.

Chr. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

Demas. Then *Demas* called again, saying, But will you not come over to see?

Christian *Chr.* Then *Christian* roundly answered, saying, *roundeth up* *Demas,* thou art an enemy to the right ways of the Lord of this way *, and hast already been condemned for thine own turning aside, by one of his Majesty's judges: and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

* 2 Tim. iv. 10.
(n) See the value of a faithful friend. But how few act so faithfully? How few professors will bear it? What! hold a man back from getting money? O how few are aware that covetousness is idolatry; and attend to our Lord's double caution, "Take heed, and beware of covetousness," Luke xii. 15.

Demas cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said *Christian*, What is thy name? Is it not the same by which I have called thee.

Demas. Yes my name is *Demas*; I am the son of *Abraham*.

Chr. I know you: *Gebazi* was your great grandfather*, and *Judas* your father, and you have trod in their steps; it is but a devilish prank that thou usest: thy father was hanged for a traitor, and thou deservest no better reward. Assure thyself, that when we come to the King, we will tell him of this thy behaviour. Thus they went their way.

By this time *By-ends* and his companions were come again within sight, and they at the first beck went over to *Demas*. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way (o). Then sang *Christian*,

By-ends goes over to Demas.

"*By-ends* and silver *Demas* both agree;

"One calls, the other runs, that he may be

"A sharer in his lucre; so these do

"Take up in this world, and no farther go."

Now I saw, that just on the other side of this plain, the pilgrims came to a place where stood an old Monument hard by the highway side, at the sight of which they were both concerned, because of the strangeness of the form thereof, for it seemed to them as if it had been a woman transformed into the shape of a pillar; here therefore they stood looking, and looking upon it; but could not for a time tell what they should make thereof, at last *Hopeful* espied written upon the head thereof, a writing in an unusual hand; but he being no scholar, called to *Christian* (for he was learned) to see if he could pick

They see a strange Monument.

* Kings v. 20. Matt. xxvi. 14. xxvii. 1, 2, 3, 4, 5, 6.

(o) Here you see the end of double-minded men, who vainly attempt to temper the love of money with the love of Christ. They go on with their art for a season, but the end makes it manifest what they were. Take David's advice, "Fret not thyself because of evil doers;" Psalm xxxvii. 1. "Be not thou afraid when one is made rich, and the glory of his house is increased," xlix. 16. But go thou into the sanctuary of thy God, read his word, and understand the end of these men.

out the meaning: so he came, and after a little laying the letters together, he found the same to be this, "Remember *Lot's* wife." So he read it to his fellow; after which they both concluded that that was the * pillar of salt into which *Lot's* wife was turned, for looking back with a *covetous heart*, when she was going from *Sodom* for safety. Which sudden and amazing sight gave them occasion of this discourse.

Chr. Ah, my brother! this is a seasonable sight: it came opportunely to us after the invitation which *Demas* gave us to come over to view the hill *Lucre*; and had we gone over, as he desired us, and as thou wast inclined to do (my brother) we had, for ought I know, been made like this woman, a spectacle for those that shall come after, to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as *Lot's* wife; for wherein was the difference between her sin and mine? She only looked back, and I had a desire to go see: let grace be adored, and let me be ashamed, that ever such a thing should be in mine heart (p).

Chr. Let us take notice of what we see here, for our help for time to come: this woman escaped one judgment, for she fell not by the destruction of *Sodom*; yet she was destroyed by another; as we see, she is turned into a pillar of salt.

Hope. True, and she may be to us both *caution* and *example*; *caution*, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this caution: so *Corah*, *Dathan*, and *Abiram*, with the two hundred and fifty men that perished in their sin, did also become † a sign or example to beware. But above all, I muse at one thing, to wit, how *Demas* and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after (for we read not that she stepped one foot out of the way) was turned into a pillar of salt; especially since the judgment which overtook her did make her an example, within sight of where they are: for they cannot choose but see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick pockets in the

* Gen. xix. 26.

† Numb. xxiv. 9, 10.

(p) Such is the effect of the grace of God in the heart of a pilgrim; while on one hand he sees the propensity of his evil nature to every sin which has been committed by others, and is humbled, he also confesses, that by no power of his own, he is preserved, but ever gives all the glory to the God of all grace, by whose power alone he is kept from falling. "Thou standest by faith, be not high-minded but fear." Rom. xii. 20.

presence of the judge, or that will cut purses under the gallows. It is said of the men of *Sodom*, that *they were sinners exceedingly*, because they were sinners *before the Lord* *, that is, in his eye-sight, and notwithstanding the kindnesses that he had shewed them; for the land of *Sodom* was now like the † *garden of Eden heretofore*. This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are that shall sin in the sight, yea and too in despite of such examples that are set continually before them to caution them to the contrary, must be partakers of the severest judgments.

Hope. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example? This ministrereth occasion to us to thank God, to fear before him, and always to remember *Lot's wife*.

I saw then, that they went on their way to a *A river*. pleasant river; which *David the king* called the *river of God* ‡; but *John the river of the water of life* (q). Now their way lay just upon the bank of this river: here therefore *Christian* and his companion walked with great delight; they drank also of the water of the river, which was pleasant, and enlivening to their weary spirits: besides, on the banks of this river, on either side, were *green trees*, for all manner of fruit; and the leaves they eat to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either

Trees by the river.

The fruit and leaves of the trees.

* Gen. iii. 13. † Ver. 10. ‡ Ps. lxx. 9. Rev. xxii. 1. Ezek. xlvii.

(q) By this river, which is called, "a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb," Rev. xxii. 1. we may understand, the clear and comfortable views which they were favoured with, of God's everlasting love and electing grace. This river of God, this water of life, was clear as crystal: They could see in it God's glory shining in the face of Jesus Christ, and view their own faces in it to their inexpressible joy. This is the river; "the streams whereof make glad the city of God." Psalm xlv. 4. The streams which flow from this river of electing love, are vocation to Christ, justification by Christ, sanctification in Christ, perseverance through Christ, glorification with Christ, and all joy and peace in believing on Christ from the Spirit of Christ. All this these pilgrims now enjoyed, and all this every fellow-citizen of the saints are called to enjoy, in their pilgrimage to Zion. These are under precious privileges. This river of life proceeded out of the throne of God and the Lamb. For God hath chosen us in Christ, and blessed us with all spiritual blessings in him; and they are all freely communicated from electing love to us, out of Christ's fulness. O how happy, peaceful, and joyful are pilgrims, when the spirit takes of the things of Christ, shews them to us, and blesses us with a sense of interest in all the love of God, and finished salvation of Jesus!

A meadow in which they lie down to sleep. side of the river was also a meadow, curiously beautified with lillies; and it was green all the year long. In this meadow they lay down and slept: for here they might *lie down safely* *. When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang:

“ Behold ye, how these crystal streams do glide,
 “ To comfort pilgrims by the highway side.
 “ The meadows green besides their fragrant smell,
 “ Yield dainties for them: and he that can tell
 “ What pleasant fruit, yea, leaves, these trees do yield,
 “ Will soon sell all, that he may buy this field.”

So when they were disposed to go on (for they were not as yet at their journey's end) they eat and drank, and departed.

Now I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted, at which they were not a little sorry, yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels †: “ So the souls of the pilgrims were much discouraged because of the way.” Wherefore still as they went on, they wished for a better way (r). Now a little

By-Path-Meadow.
One temptation makes way for another.

before them, there was on the left-hand of the road a meadow, and a stile to go over into it; and that meadow is called *By-Path-Meadow* (s). Then said *Christian* to his fellow, if this meadow lieth along by our way-side, let us go over into it. Then he went to the stile to see, and behold a path lay along by the way on the other side of the fence. 'Tis according to my wish, said *Christian*,

* Ps. xxiii. Isa. xiv. 30. † Numb. xxi. 4.

(r) Pilgrims have their discouragements as well as their joys; they cannot help complaining as well as rejoicing, yet they take their way as they find it, sometimes rough, at others smooth: though they may at times be sorry to part with their comforts, and wish the way was smoother; so they did here. Lo, their wishes were answered; but mark the consequences. Lord lead me in the way everlasting!

(s) Beware of this by-path-meadow; it is on the left-hand. O how many are walking securely, confidently and comfortably in it, while every step they take endangers their destruction. The transition into it is easy, for it lies close to the right way, only you must get over a stile; that is, you must quit Christ's imputed righteousness, and trust in your own inherent righteousness, and then you are in by-path-meadow directly.

here is the easiest going; come good *Hopeful*, and let us go over (t).

Hope. But how if this path should lead us out of the way?

Chr. That's not likely, said the other. Look, doth it not go along by the way-side? So *Hopeful* being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they looking before them, espied a man walking as they did, (and his name was *Vain-Confidence*) so they called after him, and asked him, whither that way led? He said, to the Celestial-gate: Look, said *Christian*, did I not tell you so? By this you may see we are right; so they followed, and he went before them. But behold, the night came on, and it grew very dark; so that they that were behind lost the sight of him that went before.

Strong christians may lead weak one's out of the way.

See what it is too suddenly to fall in with strangers.

He therefore that went before (*Vain-Confidence* by name) not seeing the way before him, fell into a deep pit*, which was on purpose there made by the prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall (u).

A pit to catch the vain-glorious in.

Now *Christian* and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said *Hopeful*, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder and lighten in a most dreadful manner; and the waters rose amain (x).

Reasoning between Christian and Hopeful.

Then *Hopeful* groaned himself, saying, *O that I had kept on my way!*

* Isa. ix. 16.

(t) Ah! how easy are our eyes deceived, our hearts mistaken, and our feet perverted from the right way! Shepherd of Israel, thou knowest to err is human, keep us from erring, guide us continually, and when we do stray, Lord reclaim us.

(u) "There is a way that seems right unto a man, but the end thereof are the ways of death," Prov. xiv. 12. Vain-confidence is this very way, O how easy do professors get into it; yea, real pilgrims are prone also to take up with it, owing to that legality, pride and self-righteousness, which work in their fallen nature. See the end of it and tremble. For it leads to darkness and ends in death. Lord humble our proud hearts, and empty us of self-righteousness, pride and vain-confidence.

(x) Getting into by-path-meadow, and walking in vain-confidence, will surely bring on terrors, thunderings and lightnings from mount Sinai.

THE PILGRIM'S PROGRESS.

Chr. Who would have thought that this path should have led us out of the way?

Hope. I was afraid of it at the very first; and therefore gave you that gentle caution. I would have spoken plainer, but that you are older than I.

Chr. Good brother, be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger; pray, my brother, forgive me; I did not do it of any evil intent (y).

Hope. Be comforted, my brother, for I forgive thee; and believe too, that this shall be for our good.

Chr. I am glad I have met with a merciful brother; but we must not stand thus; let us try to go back again.

Hope. But good brother, let me go before.

Chr. No, if you please, let me go first, that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

Hope. No, said *Hopeful*, you shall not go first; for your mind being troubled, may lead you out of the way again. Then for their encouragement, they heard the voice of one saying, "Let thine heart be towards the highway; even the way that thou wentest, turn again * (z)." But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way, when we are in, than going in when we are out.) Yet they adventured to go back, but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore at last, lighting under a little

* Jer. xxx. 1.

(y) Here see, that as christians are made helpful, so also through prevailing corruptions, they are liable to prove hurtful to each other. But observe, how grace works! it humbles, it makes the soul confess and be sorry for its misfortunes; here is no reviling one another, but a tender sympathy and feeling concern for each other. O the mighty power of that grace and truth which came by Jesus Christ! how does it cement souls in the fellowship of love?

(z) This is Christ: Christ's precious person, Christ's glorious work, Christ's finished salvation; he is the way, the only way, the high-way of justification and holiness,

shelter,

Welter, they sat down there till the day-break: but being weary, they fell asleep. Now there was, not far from the place where they lay, a castle, called *Doubting-Castle*, the owner whereof was Giant *Despair* (a), and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down in his fields, caught *Christian* and *Hopeful* asleep in his grounds. Then with a grim and surly voice, he bid them awake, and asked them whence they were, and what they did in his grounds? They told him they were pilgrims, and that they had lost their way. Then said the *Giant*, You

They sleep in the grounds of Giant Despair.

He finds them in his ground, and carries them to Doubting-Castle.

have this night trespassed on me by trampling and lying on my ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore drove them before him, and put them into his castle in a very dark dungeon, nasty and stinking to the spirits of these two men: Here then they lay from *Wednesday* morning till *Saturday* night without one bit of bread, or drop of drink, or light, or any to ask how they did: they were therefore here in evil case, and were far from friends and acquaintance. Now in this place *Christian* had double sorrow, because it was through his unadvised haste that they were brought into this distress (b).

The grievousness of their imprisonment, Isa. xvi. 8.

Now *Giant Despair* had a wife, and her name was *Diffidence*: So when he was gone to bed, he told his wife what he had done: to wit, That he had taken a couple of prisoners, and cast them into his *Dungeon*, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked him what they were, whence they came, and whither

(a) Sooner or later *Doubting Castle* will be the prison, and *Giant Despair* the keeper of all those who turn aside from Christ and his righteousness, to trust in any wife in themselves, and to their own righteousness. "Our God is a jealous God:" ever jealous of his own glory, and of the honour of his beloved Son.

(b) What! so highly favoured christians in *Doubting Castle*? Is it possible, after having travelled so far in the way of salvation, seen so many glorious things in the way, experienced so much of the grace and love of their Lord, and having so often proved his faithfulness, yet after all this to get into *Doubting Castle*? Is not this strange? No, it is common; the strongest christians are liable to err, and get out of the way, and then to be beset with very great and distressing doubts. But though in *Doubting Castle*, yet it is their peculiar mercy not to be shut up in the iron cage of *DESPAIR*.

they were bound? and he told her. Then she counselled him, that when he arose in the morning he should beat them without mercy: So when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the *dungeon* to them,

On Thursday and there first falls to rating them as if they were
Giant De- dogs, although they never gave him a word of
spair beats his distaste: Then he falls upon them, and beat them
prisoners. fearfully, in such sort, that they were not able to help themselves, or turn them upon the floor.

This done, he withdraws, and leaves them there to condole their misery, and to mourn under their distress: so all that day they spent their time in nothing but sighs and bitter lamentations. The next night she talked with her husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away with themselves: so when morning was come, he goes to them in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, That since they were

On Friday never like to come out of that place, their only
Giant De- way would be forthwith to make an end of them-
spair counsels selves, either with knife, halter, or poison: For
them to kill why, said he, should you chuse life, seeing it is
themselves. attended with so much bitterness? But they desired him to let them go, with which he looked

The Giant ugly upon them, and rushing to them, had doubt-
sometimes has less made an end of them himself, but that he fell
fits. into one of his fits, (for he sometimes in sun-
shiny weather fell into fits) and lost for a time the use of his hand: Wherefore he withdrew, and

left them as before to consider what to do. Then did the prisoners consult between themselves, whether it was best to take his counsel or no; and thus they began to discourse (c):

Chr. Brother, said *Christian*, what shall we do?
Christian be- The life that we now live is miserable! for my
gins to de- part, I know not whether it is best to live thus,
spair. or die out of hand, * " My soul chuseth strang-

* Job vii. 5.

(c) See the workings of despair. Where is now their faith in, love to, and dependence upon their Lord? Alas! all seems as at the last gasp. But observe, under their prevailing distress and black despondency, even when despair had almost made an end of them, they had a lucid interval when Giant Despair is seized with a fit, so that Christians are never left of God to total despair; for says Paul, " we are perplexed, but not in despair," 2 Cor. iv. 1. For God never casts away his people, whom he foreknew, Rom. ii. 2.

ling rather than life," and the grave is more easy for me than this dungeon! shall we be ruled by the giant (d)?

Hope. Indeed our present condition is dreadful, and death would be far more welcome to me, *Hopeful com-* than thus for ever to abide: But let us consider, *forts him.* the Lord of the country to which we are going, hath said, Thou shalt do no murder; no, not to another man's person; much more then are we forbidden to take his counsel, to kill ourselves. Besides, he that kills another, can but commit murder on his own body: but for one to kill himself, is to kill body and soul at once. And moreover, my brother, thou talkest of ease in the grave, but hast thou forgotten the hell, whither for certain the murderers go? For no murderer hath eternal life, &c. and let us consider again, that all the laws are not in the hand of Giant *Despair*: Others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hands. Who knows, but that God, who made the world, may cause that Giant *Despair* may die, or that, at some time or other, he may forget to lock us in; or that he may in a short time have another of his fits before us, and may lose the use of his limbs? and if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand (e). I was a fool that I did not try to do it before; but however, my brother, let us be patient, and endure a while; the time may come that may give us a happy release: but let us not be our own murderers. With these words *Hopeful* at present did moderate the mind of his brother; so they continued together (in the dark) that day in their sad and doleful condition.

Well, towards the evening the *Giant* goes down into the dungeon again, to see if his prisoners had taken his counsel; but when he came there he found them alive; and truly alive was all; for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But I say, he found them alive; at which he fell into a grievous rage, and told them, That seeing they

(d) Poor Christian! what! tempted to destroy thyself! Lord, what is man! But see despairing soul, mark the truth of that word, "There hath no temptation taken you, but such as is common to man:" but God is FAITHFUL, who will not suffer you to be tempted above that ye are able; but will, with the temptation also make a way to escape, that we may be able to bear it, 1 Cor. x. 13.

(e) Mark how a fit of despair, robs a christian of his courage, reason and graces. But one single thought of the love, power, and grace of a covenant God in Christ, elevates the christian's mind with hope.

had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that *Christian* fell into a swoon; but coming a little to himself again, they renewed their discourse about the *Giant's* counsel, and whether yet they had best take it or no. Now *Christian* again seemed to be for doing it, but *Hopeful* made his second reply as followeth:

Hopeful My brother, said he, rememberest thou not, how valiant thou hast been heretofore? *Apollyon* could not crush thee, nor could all that thou didst hear, or see, or feel in the valley of the shadow of death; what hardships, terror and amazement hast thou already gone through, and art thou now nothing but fear? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art; also this *Giant* has wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with thee I mourn without the light. But let us exercise a little more patience: remember how thou playedst the man at *Vanity Fair*, and wast neither afraid of the chain nor the cage, nor yet of bloody death; wherefore let us (at least to avoid the shame that becomes not a christian to be found in) bear up with patience as well as we can (f).

Now night being come again, and the *Giant* and his wife being a-bed, she asked him concerning the prisoners, and if they had taken his counsel: to which he replied; they are sturdy rogues, they chuse rather to bear all hardships, than to make away with themselves. Then said she; Take them into the castle-yard to-morrow, and shew them the bones and skulls of those that thou hast already dispatched, and make them believe ere a week comes to an end, thou wilt also tear them in pieces, as thou hast done their fellows before them.

(f) Here is the blessing of a hopeful companion. Here is excellent counsel. Let vain professors say what they may against experience and looking back to past experiences: It is most certainly good and right so to do; tho' not to encourage present sloth and presumption, but to excite fresh confidence of hope in the Lord. We have David's example, and Paul's word to encourage us to this; says David---"The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this uncircumcised Philistine," 1 Sam. xvii. 37. And, says Paul, we have the sentence of death in ourselves, that we should not trust in ourselves, but in God, who raiseth the dead---There mind the alone object of faith and hope, and see the reasoning on past experiences of God's mercy; for it is he---"who delivers us from so great a death: and doth deliver, in whom we trust that he will yet deliver us," 2 Cor. i. 10.

So when morning was come, the *Giant* goes to them again, and takes them into the castle-yaad, and shews them as his wife had bidden him: these, said he, were pilgrims as you are, once, and they trespassed in my grounds, as you have done; and when I thought fit, I tore them in pieces, and so within ten days I will do you; go, get you down to your den again; and with that he beat them all the way thither. They lay therefore all day on *Saturday* in lamentable case, as before. Now, when night was come, and when Mrs. *Diffidence* and her husband the *Giant* were got to bed, they began to renew their discourse of their prisoners; and withal, the old *Giant* wondered that he could neither by his blows nor counsel bring them to an end. And with that his wife replied, I fear, said she, that they live in hopes that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear? said the *Giant*; I will therefore search them in the morning.

On Saturday the Giant threatened that shortly he would pull them in pieces.

Well, on *Saturday* about midnight they began to pray, and continued in prayer till almost break of day (g)

Now, a little before it was day, good *Christian*, as one half amazed, brake out in this passionate speech: What a fool (quoth he) am I, thus to lie in a stinking dungeon, when I may as well walk at liberty? I have a key in my bosom, called *Promise*, that will, I am persuaded, open any lock in *Doubting-Castle*. Then said *Hopeful*, That's good news, good brother, pluck it out of thy bosom and try (h).

A key in Christian's bosom called Promise, opens any lock in Doubting-Castle.

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(g) What! pray in custody of *Giant Despair*, in the midst of *Doubting-Castle*, and when their own folly brought them there too! Yes. Mind this, ye pilgrims, Ye are exhorted, "I will that men pray EVERY WHERE---without doubting." 1 Tim. ii. 8. We can be in no place, but God can hear, nor in any circumstance, but God is able to deliver from. And be assured, when the spirit of prayer comes, deliverance is nigh at hand. So it was here.

(h) Precious PROMISE! The promises of God in Christ are the life of faith, and the quickners of prayer. O how oft do we neglect God's great and precious promises in Christ Jesus, while doubts and despair keep us prisoners! So it was with these pilgrims: they were kept under hard bondage of soul for four days. Hence see what it is to grieve the Spirit of God, and dread it. For he, only is THE COMFORTER, And if he withdraws his influences, who or what can comfort us? Though precious promises are revealed in the word, yet we can get no comfort from them but by the grace of the Spirit.

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open with ease, and *Christian* and *Hopeful* both came out. Then he went to the outward door that leads into the *Castle Yard*, and with his key opened that door also. After he went to the Iron Gate, for that must be opened too, but that lock went very hard, yet the key did open it. Then they thrust open the door to make their escape with speed, but that gate as it opened made such a cracking, that it waked Giant *Despair*, who hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the king's highway, and so were safe, because they were out of his jurisdiction (i).

Now when they were gone over the stile, they began to contrive with themselves, what they should do at that stile, to prevent those that should come after from falling into the hand of Giant *Despair*. So they consented to erect there a pillar, and to engrave upon the stile thereof this sentence; "Over this stile is the way to *Doubting Castle*, which is kept by Giant *Despair*, who despiseth the King of the *Cœlestial* Country, and seeks to destroy his holy pilgrims." Many therefore that followed after, read what was written, and escaped the danger (k). This done, they sang as follows:

" Out of the way we went, and then we found	}
" What 'twas to tread upon forbidden ground;	
" And let them that come after have a care,	
" Lest they for trespassing, his prisoners are,	
" Whose Castle's <i>Doubting</i> , and whose name's <i>Despair</i> "	

The Delectable Mountains.	They went then till they came to the Delectable Mountains, which mountains belong to the Lord of that hill, of which we have spoken before; so they went up to the mountains, to be-

(i) Mind, though the Spirit works deliverance and brings comfort, yet it is by means of the word of *promise*; for as we depart from and dishonour God by unbelief, so we come back to and honour him by believing his word of grace to us in his beloved Son. In this way the Spirit brings deliverance.

(k) Recording our own observations, and the experience we have had of God's dealing with our souls, are made of special and peculiar use to our fellow christians. But let us ever take heed of self-exalting, ever remembering that all christian experience is, to humble the soul and exalt the Saviour. As here these two pilgrims, by their own folly, got into *Doubting Castle*; but it was by free promise that they escaped from it. So this pillar was a memento to their shame, while it was a monument of God's free favour in Christ to them.

myan's PILGRIM'S PROGRESS, with MASON's Notes.

Plate XII



G. Borden inv. & sculp.

Christian and Hopeful, escape from Doubting Castle.

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hold the gardens and orchards, the vineyards and fountains of water; where also they drank and washed themselves, and did freely eat of the vineyards. Now there was on the tops of these mountains, shepherds feeding their flocks, and they stood by the highway side. The pilgrims therefore went to them, and leaning upon their staffs (as is common with weary pilgrims when they stand to talk with any by the way) they asked, "Whose Delectable Mountains are these? And whose be the sheep that feed upon them? (1)"

They are refreshed in the mountains.

Talk with the shepherds.

Shep. These mountains are *Emanuel's Land*, and they are within sight of this city; and the sheep also are his, and he laid down his life for them?

Chr. Is this the way to the Coelestial City?

Shep. You are just in the way.

Chr. How far is it thither?

Shep. Too far for any, but those who shall get thither indeed (m).

Chr. Is the way safe or dangerous?

Shep. Safe for those for whom it is to be safe; "but transgressors* shall fall therein (n)."

Chr. Is there in this place any relief for pilgrims that are weary and faint in the way?

Shep. The Lord of these mountains hath given us a charge "not to be forgetful to entertain strangers†," therefore the good of the place is before you.

I saw also in my dream, that when the Shepherds perceived they were wayfaring men, they also put questions to them (to which they made answer, as in other places) as, Whence came you? And, How got you into the way? And, By what means have you so persevered therein? For, but few of them that

* Hof. xiv. 9.

† Heb. xiii. 1, 2.

(1) See the ups and downs, the sunshine and clouds, the prosperity and adversity which christians go through in their way to the promised land. Lately, these two pilgrims were bewailing their state in Doubting Castle under Giant Despair, now they are come to delectable mountains, where all is clear, perfect and joyful hope. So that God's word is now comfortably fulfilled upon them; see Isa. xlix. 9, 10, 11. "I will make all my mountains away, and my highways shall be exalted," &c.

(m) O how many professors grow weary of the way, fall short and fail of coming to the end! though the way be too far, too strait, and too narrow for many who set out, and never hold on to the end; yet all who are begotten by the word of grace, and born of the Spirit of truth, shall persevere unto the end, being kept by the mighty power of God through faith, unto eternal salvation, 1 Pet. i. 5.

(n) The elect shall obtain; the rest shall be blinded by sin and self-righteousness, Rom. xi. 7. Look to yourselves, 2 John 8,

begin to come hither, do shew their face on these mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountains.

The Shepherds, I say, whose names were *Knowledge*, *Experience*, *Watchful*, and *Sincere*, took them by the hand, and had them to their tents, and made them partake of that which was ready at present (o). They said, moreover, we would that you should stay here a while, to be acquainted with us, and yet more to solace yourselves with the good of the Delectable Mountains. They then told them, that they were content to stay; so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the Shepherds called up *Christian* and *Hopeful* to walk with them upon the mountains: so they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the shepherds one to another, Shall we shew these pilgrims some wonders? So when they had concluded to do it, they had them first to the top of an hill, called *Error*, which was very steep on the farthest side, and bid them look down to the bottom. So *Christian* and *Hopeful* looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said *Christian*, What meaneth this? The Shepherds answered, Have you not heard of them that was made to err, by hearkening to *Hymeneus* and *Philetus**, as concerning the faith of the resurrection of the body? They answered, Yes. Then said the Shepherds, Those that you see dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied (as you see) for an example for others to take heed how they clamber too high, or how they come too near the brink of this mountain (p).

Then I saw they had them to the top of another mountain, and the name of this is *Caution*,

* 1 Tim. ii. 17, 18.

(o) Precious names! what is a pilgrim without knowledge? what is head-knowledge without heart-experience? And watchfulness and sincerity ought to attend us every step. When these graces are in us and abound, they make delectable mountains indeed.

(p) Fine spun speculations and curious reasonings, lead men from simple truth and implicit faith into many dangerous and destructive errors. The word records many instances of such for our caution. Be warned to study simplicity and godly sincerity.

and bid them look afar off (q). Which when they did, they perceived, as they thought, several men walking up and down among the tombs that were there: and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said *Christian*, What means this?

The Shepherds then answered, Did you not see a little below these mountains a stile that led into a meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that stile there goes a path that leads directly to *Doubling-Castle*, which is kept by Giant *Despair*, and these men (pointing to them among the tombs) came once on pilgrimage, as you do now, even till they came to that same stile. And because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant *Despair*, and cast into *Doubling-Castle*; where, after they had been a while kept in the dungeon, he at last did put out their eyes, and lead them among these tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled, "He that wandereth out of the way of understanding, shall remain in the congregation of the dead*." Then *Christian* and *Hopeful* looked upon one another, with tears gushing out, but yet said nothing to the Shepherds (r).

Then I saw in my dream, that the shepherds had them to another place in a bottom, where was a door in the side of an hill, and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark and smoaky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said *Christian*, What means this? The Shepherds told them, This is a by way *A by way to* to hell, a way that hypocrites go in at; namely, *hell.* such as sell their birth-right with *Esau*; such as sell their master with *Judas*; such as blaspheme the gospel with

* Prov. xxi. 26.

(q) It is well for us to be much on this mount. We have constant need of caution. Take heed and beware, says our Lord constantly, and by his Spirit. Paul takes the Corinthians up to this Mount Caution, and shews them what awful things have happened to professors of old; and he leaves this solemn word for us—"Wherefore let him who thinketh he standeth, take heed lest he fall." 1 Cor. x. 12.

(r) Do we see others fall into perdition by the very same sins and follies, from which God has reclaimed us? What must we resolve this into, but his superabounding, discriminating grace? one shall be taken and another left. And surely, it is enough to make one's eyes gush out with tears, and to melt our hard hearts into fervent love, to look back upon the many singular instances of God's distinguishing favour to us. O call them to mind and be thankful.

Alexander; and that lie and dissemble with *Ananias* and *Sapphira* his wife.

Then said *Hopeful* to the *Shepherds*, I perceive that these had on them, even every one, a shew of pilgrimage, as we have now, had they not?

Shep. Yes, and held it a long time too.

Hope. How far might they go on pilgrimage in their days, since they notwithstanding were thus miserably cast away?

Shep. Some farther, and some not so far as these mountains (s).

Then said the pilgrims one to another, "We have need to cry to the strong for strength."

Shep. Ay, and you will have need to use it, when you have it, too.

By this time the pilgrims had a desire to go forwards, and the *Shepherds* a desire they should; so they walked together towards the end of the mountains. Then said the *Shepherds* one to another, Let us here shew the pilgrims the gates to the *Cœlestial*

*The shepherds
perspective
glafs.*

The hill

Clear.

City, if they have skill to look through our perspective-glafs. The pilgrims then lovingly accepted the motion: so they had them to the top of an hill, called *Clear*, and gave them the glafs to look.

Then they tried to look, but the remembrance of that last thing that the *Shepherds* had shewed them, made their hands shake; by means of which impediment, they could not look steadily through the glafs (t); yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away and sang:

*The fruits of
servile fear.*

"Thus by the *Shepherds* secrets are reveal'd,
"Which from all other men are kept conceal'd:
"Come to the *Shepherds* then, if you would see
"Things deep, things hid, and that mysterious be."

(s) Thus we read of some one being once enlightened, and have tasted of the heavenly gift, and were made partakers of the world to come, Heb. vi. It is hard to say how far, nor how long a person may carry on a profession, and yet fall away, and come short of the kingdom at last. This should excite to diligence, humility, and circumspection, ever looking to Jesus to keep us from falling.

(t) The glafs of God's word of grace and truth held up by the hand of faith to the eye of the soul. So Paul speaks; beholding as in a glafs (the gospel) the glory of the Lord, &c. 2 Cor. iii. 18. But unbelieving doubts and fears will make the hand tremble and the sight dim.

When

When they were about to depart, one of the Shepherds gave them "a note of the way." Another of them bid them "beware of the flatterer." The third bid them "take heed that they slept not upon the enchanted ground." And the fourth bid them "God speed." So I awoke from my dream.

A two-fold caution.

And I slept and dreamed again, and saw the same two pilgrims going down the mountains along the highway towards the city. Now a little below these mountains on the left hand lieth the country of *Conceit* (u), from which country there comes into the way in which the pilgrims walked, a little crooked lane. Here therefore they met with a very brisk lad, that came out of that country; and his name was *Ignorance*. So *Christian* asked him, From what parts he came, and whither he was going?

The country of conceit, out of which came Ignorance.

Ignor. Sir, I was born in the country that lieth off there, a little on the left hand, and am going to the *Cœlestial City*.

Christian and Ignorance have some talk together.

Chr. But how do you think to get in at the gate? for you may find some difficulty there.

Ignor. As other good people do, said he.

Chr. But what have you to shew at the gate, that the gate should be opened to you?

Ignor. I know my Lord's will, and have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going (x).

The grounds of Ignorance's hope.

Chr. But thou camest not in at the wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane, and therefore I fear, however thou mayest think of thyself, when the reckoning-day shall come, thou shalt

(u) This country we are all born in; and are all ignoramus's by nature. Some live long in the country of *Conceit*, and many end their days in it. Are you come out of it? So was *Ignorance*; but he breathed his native air. So long as any sinner thinks he can do any thing towards making himself righteous before God, his name is *Ignorance*, he is full of self-conceit, and destitute of the faith of Christ.

(x) Now is it not very common to hear professors talk at this rate? Yes, and many who make a very high profession too; their hopes are plainly grounded upon what they are in themselves, and how they differ from their former selves and other sinners, instead of what Christ is to us, and what we are in Christ. But the profession of such is begun with an ignorant, whole, self-righteous heart, it is continued in pride, self-seeking, and self-exalting, and end in awful disappointment. For such are called by our Lord thieves and robbers; they rob him of the glory of his grace, and the gift of his imputed righteousness.

have laid to thy charge, that thou art a thief and a robber, instead of getting admittance into the city.

Ignor. Gentlemen, ye be utter strangers to me,
He telleth every one he is but a fool. I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off our country. I cannot think that any men in all our parts do so much as know the way to it, nor need they matter whether they did or no, since we have, as you see, a fine pleasant green lane, that comes down from our country, the next way into it.

When *Christian* saw that the man was wise in his own conceit, he said to *Hopeful* whisperingly, "There is more hope of a fool than of him *." And said moreover, "When he that is a fool walketh by the way, his wisdom faileth him, and he faith to every one, that he is a fool †." What shall we talk farther with him, or out-go him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good to him? Then said *Hopeful*,

"Let *Ignorance* a little while now muse

"On what is said, and let him not refuse

"Good counsel to embrace, lest he remain

"Still ignorant of what's the chiefest gain.

"God faith, those that no understanding have,

"(Altho' he made them) them he will not save ‡."

Hope. He farther added, it is not good, I think, to say to him all at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it §.

So they went both on, and *Ignorance* he came after. Now when they passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying him back to the door that they saw on the side of the hill. Now good *Christian* began to tremble, and so did *Hopeful* his companion; yet as the devils led away the man, *Christian* looked to see if he knew him; and he thought it might be one
The destruction of one Turnaway. Turn-away that dwelt in the town of *Apostacy*. But he did not perfectly see his face, for he did hang

* 1 Roy. xxvi. 12.

† Eccles. i. 3.

‡ Matt. xii. 46.

§ Prov. v. 22.

his head like a thief that is found. But being gone past, *Hopeful* looked after him, and espied on his back a paper with this inscription, "Wanton professor, and damnable apostate (y)."

Then said *Christian* to his fellow, Now I call to remembrance that which was told me, of a thing that happened to a good man hereabout.

The name of the man was *Little-Faith*, but a good man, and he dwelt in the town of *Sincere*. The thing was this: At the entering in at this passage, there come down from *Broad-way Gate* a lane called *Dead Man's-Lane*; so called, because of the murders that are commonly done there; and this *Little-Faith* going on pilgrimage, as we do now, chanced to sit down there and slept: now there happened at that time to come down the

Christian
telleth his
companion a
story of *Little-*
Faith.

Broad-way
Gate.
Dead-man's
lane.

Lane from *Broad-way Gate* three sturdy rogues, and their names were *Faint-Heart*, *Mistrust*, and *Guilt* (three brothers) and they espying *Little-Faith*, where he was, came galloping up with speed. Now the good man was just awakened from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him stand. At this *Little-Faith* looked as white as a clout, and had neither power to fight nor fly. Then, said *Faint-Heart*, Deliver thy purse; but he making no haste to do it (for he was loth to lose his money) *Mistrust* ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver.

Little-Faith
robbed by
Faint-Heart,
Mistrust, and
Guilt.

Then he cried out Thieves, Thieves. With that *Guilt*, with a great club that was in his hand, struck *Little-Faith* on the head, and with that blow felled him flat to the ground; where he lay bleeding as one that would bleed to death. All this while the thieves stood by. But at last, they

They get
away his
silver and
knock him
down.

hearing that some were upon the road, and fearing lest it should be one *Great-Grace*, that dwells in the City of *Good Confidence*, they betook themselves to their heels, and left this good man to shift for himself. Now after a while *Little-Faith* came to him-

(y) O beware of a light, trifling spirit, and a wanton behaviour. It is often the forerunner of apostacy from God. It makes one tremble to hear those who profess to follow Christ in the regeneration, crying, What harm is there in this game and the other diversion? They plainly discover what spirit they are got into. The warmth of love is gone, and they are become cold, dead, and carnal, O how many instances of these abound!

self, and getting up, made a shift to scrabble on his way. This was the story (z).

Hope. But did they take from him all that ever he had?

Chr. No: the place where his jewels were, they never ranfacked: so those he kept still. But, as I was told, the good man was much afflicted for his loss*; for the thieves got most of his spending money. That which they got not (as I said) were jewels; also he had a little odd money left, but scarce enough to bring him to his journey's end; nay (if I was not mis-informed) he was forced to beg as he went, to keep himself alive (for his jewels he might not sell.) But beg and do what he could, *he went* (as we say) *with many a hungry belly*, the most part of the rest of the

way (a).

Hope. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the Celestial Gate?

Chr. It is a wonder; but they got not that; though they missed it not through any good cunning of his; for he being dismayed with their coming upon him, had neither power nor skill to hide any thing, so it was more by good Providence than by his endeavour, that they missed of that good thing (b).

He kept not his best things by his own cunning,

2 Tim. i. 14.

2 Pet. i. 9.

* 2 Pet. iv. 18.

(z) Where there is a faint heart in God's cause, and mistrust of God's truths, there will be guilt in the conscience, and but little faith in the heart; and these rogues will prevail over and rob such souls of the comforts of God's love and of Christ's salvation. O how many are overtaken by these, in sleepy fits and careless frames, and plundered! Learn to be wise from others harms.

(a) By his jewels we may understand those radical graces of the Spirit, FAITH, HOPE, and LOVE. By his spending money, understand the sealing and earnest of the spirit in his heart, 2 Cor. i. 22. Of this divine assurance and the sense of the peace and joy in the Holy Ghost, he was robbed so that though he still went on the ways of the Lord, yet he dragged on but heavily and uncomfortably; for though safe in Jesus, yet he was not happy in himself. O how much evil and distress are brought upon us by neglecting to watch and pray!

(b) What was this good thing? His precious faith, whose author, finisher, and object is precious Jesus. And where he gives this precious gift of faith, though it be but little, even as a grain of mustard-seed, not all the powers of earth and hell can rob the heart of it. Christ prayed for his disciple, that his faith should not fail, or be totally lost; therefore, though Peter lost his comforts for a season, yet not his faith totally, nor his soul eternally; for, says Jesus of all his dear flock, yea of those of little faith too, none shall pluck them out of my hand; there is one blessed security, not in ourselves, but in our Lord.

Hope.

Hope. But it must needs be a comfort to him, that they got not his jewels from him.

Chr. It might have been great comfort to him, had he used it as he should: but they that told me the story, said, that he made but little use of it all the rest of the way; and that because of the dismay that he had in the taking away his money: indeed he forgot it in a great part of the rest of his journey; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

Hope. Alas, poor man! This could not but be a great grief to him!

Chr. Grief! Ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? It is a wonder he did not die with grief, poor heart: I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints: telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with his life (c).

Hope. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewithal to relieve himself in his journey.

Chr. Thou talkest like one upon whose head is the shell to this very day: for what should he pawn them? or to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the Gate of the Coelestial City, he had (and that he knew well enough) been excluded from an inheritance there, and that would have been worse to him than the appearance and villany of ten thousand thieves.

He is pities by both.

Christian snubs his fellow for unadvised speaking.

(c) Here is a discovery of true, tho' it be but little faith. It mourns its loss of God's presence, and comforts of his Spirit, and laments its folly for sleeping, when it should have been watching and praying. He that pines under the sense of the loss of Christ's love, has faith in his heart, and a measure of love to Christ in his soul; though he goes on his way weeping, yet he shall find joy in the end. Hold on, Little-Faith; O remember thou hast a strong Lord, the very same as Much-Faith has, and the same precious faithful promises, hang upon, and the same glory to hope for.

Hope.

Hope. Why art thou so tart, my brother? *Esau* sold his birthright, and that for a mess of pottage*, and that birthright was his greatest jewel; and if he, why might not *Little-Faith* do so too?

Discourse about Esau and Little-Faith. *Chr.* *Esau* did sell his birthright indeed, and so do many besides, and by so doing exclude themselves from the chief blessing, as also that caitiff did; but you must put a difference betwixt *Esau* and *Little-Faith*, and also betwixt their estates.

Esau was ruled by his lusts. *Esau's* birthright was typical, but *Little-Faith's* jewels were not so. *Esau's* belly was his god, but *Little-Faith's* belly was not so. *Esau's* want lay in his fleshly appetite, *Little-Faith's* did not so: besides, *Esau* could see no farther than the fulfilling

of his lusts: "For I am at the point to die (said he) and what good will this birthright do me?" But *Little-Faith*, though it was his lot to have but a little faith, was by his little faith kept from such extravagances (d), and made to see and prize his jewels more, than to sell them as *Esau* did his

Esau never had faith. birthright. You read not any-where that *Esau* had faith, no not so much as a little; therefore no marvel, if where the flesh only bears sway (as it will in that man where no faith is to resist) if he sells his birthright, and his soul and all, and that to the devil of hell: for it is with such as it is with the ass, "who in her occasions cannot be turned away." When their minds are set upon their

Little-Faith could not live upon Esau's pottage. lusts, they will have them whatever they cost; but *Little-Faith* was of another temper, his mind was on things divine; his livelihood was upon things that were spiritual and from above; therefore, to what end should he that is of such a temper sell his jewels (had there been any that would

have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you persuade the turtle-dove to live upon carrion like the crow? Though faithless ones for carnal lusts, pawn, or mortgage, or sell what they have and themselves outright to boot: yet they that have faith, saving faith, though but a little

* Heb. xii. 26.

(d) Faith is said to be obtained by lot, 2 Peter i. 1. O ye of little faith, wherefore do ye doubt? Remember it is your unspeakable mercy, not to be left, shut up in unbelief. What you have is by lot of free grace, by free gift. Bless the giver, and glory in the righteousness of our God and Saviour Jesus Christ.

of it, cannot do so. Here therefore, my brother, is thy mistake.

Hope. I acknowledge it; but yet your severe reflection had almost made me angry.

Chr. What, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. But *Christian*, these three fellows, I am persuaded in my heart, are but a company of cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not *Little-Faith* pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

Chr. That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, *Little-Faith* had none; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts (e).

But consider again, they are but journeymen thieves, they serve under the king of the bottomless pit; who, if need be, will come in to their aid himself, and his voice is *as the roaring of a lion**. I myself have been engaged as this *Little-Faith* was, and I found it a terrible thing. These three villains set upon me, and I beginning like a *Christian* to resist, they gave but a call, and in came their master; I would (as the saying is) have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Ay, and yet, though I was so harness'd, I found it hard work to quit myself like a man; no man can

*Hopeful
swaggers.*

*No great
heart for God
where there
is but little
faith. We
have more
courage when
out, than
when we are
in.*

*Christian tells
his own expe-
rience in this
case.*

* Ps. viii. 5.

(e) Ah! how easy is it to talk when enemies are out of sight! We too often wax valiant in our own esteem, when we have constant need to humble ourselves under the mighty hand of God, knowing what mere nothings we are in ourselves. It makes a christian speak tartly, when one sees self-exaltings in another. Paul frequently speaks thus, from warm zeal for Christ's glory, and strong love to the truth, as it is in Jesus Christ.

tell what in that combat attends us, but he that hath been in that battle himself (f).

Hope. Well, but they ran, you see, when they did but suppose that one *Great-Grace* was in the way.

Chr. True, they have often fled, both they and their master, when *Great-Grace* hath but appeared; and no marvel; for he is the King's Champion; but I trow, you will put some difference between *Little-Faith* and the King's Champion. All the King's subjects are not his champions; nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle *Goliath* as *David* did? Or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little; this man was one of the weak, and therefore he went to the wall (g).

Hope. I would it had been *Great-Grace* for their sakes.

Chr. If it had been he, he might have had his hands full: For I must tell you, although *Great-Grace* is excellent good at his weapons, and has, and can, so long as he keeps them at the sword's point, do well enough with them; yet if they get within him, even *Faint-heart*, *Mistrust*, or the other, it will go hard but they will throw up his heels. And when a man is down, you know, what can he do?

Whoso looks well upon *Great-Grace's* face, shall see those scars and cuts there; that shall easily give demonstration of what I say. Yea, once I heard that he should say (and that when he was in the combat) "We despaired even of life" (h). How did these sturdy rogues and their fellows make *David* groan,

(f) Who can stand in the evil day of temptation, when beset with *Faint-heart*, *Mistrust*, and *Guilt*, backed by the power of their master Satan? No one unless armed with the whole armour of God; and even then the power of such infernal foes makes it a hard fight to the christian. But this is our glory, the Lord shall fight for us, and we shall hold our peace; we shall be silent as to ascribing any glory to ourselves, knowing our very enemies are part of ourselves, and that we are more than conquerors over all these (only) through HIM who loved us, Rom. xiii. 27.

(g) Pray mind this, ye lambs of the flock, whose knowledge is small, and whose faith is weak: O never think the God ye believe in, the Saviour you follow, is an austere master, who expects more from you than ye are able. When he calls for your service, look to him for strength; expect all power and strength for every good work out of the fullness of Christ; the more you receive from him, the more you will grow up in him, and be devoted to him.

(h) Now here you see what is meant by *Great-Grace*, who is so often mentioned in this book, and by whom so many valiant things were done. We read, "With great power the apostles witnessed of the resurrection of Jesus." Why was it? Because—"GREAT GRACE was upon them all," Acts iv. 33. So you see all is of grace, from first to last, in salvation. If we do great things for Christ, yet, not unto us, but unto the *Great-Grace* of our Lord, be all the glory.

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mourn, and roar? Yea, *Heman* and *Hezekiah* too, though champions in their days, were forced to bestir them when by these assaulted; and yet notwithstanding, they had their coats soundly bruised by them. *Peter*, upon a time, would go try what he could do; but though some do say of him, that he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle; he is never out of hearing; and if at any time they be put to the worst; he, if possible, comes in to help them: and of him it is said, “* The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon; he esteemeth iron as straw, and brass as rotten wood. The arrows cannot make him fly, sling stones are turned, with him, into stubble; darts are counted as stubble; he laugheth at the shaking of a spear.” What can a man do in this case; It is true, if a man could at every turn have *Job’s* horse, and had skill and courage to ride him, he might do notable things. “† For his neck is clothed with thunder; he will not be afraid of the grasshopper; the glory of his nostrils are terrible; he paweth in the valley, rejoiceth in his strength, and goeth out to meet the armed men. He mocketh at fear, and is not afrighted, neither turneth back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Hah, hah, and he smelleth the battle afar off, the thunder of the captains and the shoutings.”

*Leviathan’s
sturdiness.*

*The excellent
mettle that is
in Job’s horse.*

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our manhood, for such commonly come by the worst when tried. Witness *Peter*, of whom I made mention before: he would swagger, ay, he would; he would, as his vain mind prompted to say, do better, and stand more for his Master than all men; but who so foiled and run down by these villains as he (i).

* Job xli. 26. † Job xxxlii. 19.

(i) From this sweet and edifying conversation, learn not to think more highly of yourself than you ought to think; but to think soberly, according to the measure of faith which God hath dealt to you, Rom. xii. 3. Now it is of the very essence of faith to lead us out of all self-confidence and vain vaunting. For we know not how soon Faint-heart, Mistrust, and Guilt may spring up in us, set upon us, and rob us of our comforts, and spoil our joys.

When therefore we hear that such robberies are done on the king's highway, two things become us to do: first to go out harnessed, and to be sure to take a shield with us; for it was for want of that, that he who laid so lustily at *Leviathan* could not make him yield; and indeed, if that be wanting, he fears us not at all. Therefore, he that had skill hath said, "Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked *."

It is good also that we desire of the King a *convoy*, yea, that he will go with us himself. This *made David* rejoice when in the Valley of the Shadow of death; and *Moses* was rather for dying where he stood, than to go one step without his God †. O my brother, if He will but go along with us, what need we be afraid of ten thousands that shall set themselves against us ‡? but without Him, the proud helpers fall under the slain (k).

I, for my part, have been in the fray before now; and though (through the goodness of Him that is best) I am, as you see alive, yet cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts; though I fear we are not gone beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will also deliver me from the next uncircumcised *Philistine*. Then sang *Christian*:

"Poor *Little-Faith*! hast been among the thieves!
 "Wast robb'd! Remember this, whoso believes,
 "And get more faith, then shall you victors be
 "Over ten thousand, else scarce over three."

So they went on, and *Ignorance* followed. They went thence till they came at a place where they saw a way
A way and a way put itself into *their way* (l), and seemed withal to lie as strait as the way which they should go; and

* Eph. vi. 16. † Exod. xxxiii. 15. ‡ Ps. lxxviii. 5---8. xxvii. 1---3. Isa. x. 4.

(k) But how contrary to this, is the walk and conduct of some who profess to be pilgrims, and yet can wilfully and deliberately go upon the devil's ground, and indulge themselves in carnal pleasures and sinful diversions? Such evidently declare in plain language, that they desire not the presence of God, but that he should depart from them: but a day will come, which will bring on terrible reflections of mind for such things.

(l) By this way and a way, it is plain the author means the way of self-righteousness and the way of the imputed righteousness of Christ. The former sticks fast and cleaves close to pilgrims all their days. Whenever we turn aside to it, we get out of the way to the city, yea, we see by degrees their faces were turned away from it, and they were intangled in the net of pride and folly.

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here they knew not which of the two to take, for both seemed strait before them; therefore here they stood still to consider. And as they were thinking about the way, behold a man black of flesh, but covered with a very light robe, came to them, and asked them why they stood there? They answered, They were going to the Coelestial City, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them *so* from the city, that they desired to go to, that in a little time their faces were turned away from it; yet they followed him. But by-and-by, before they were aware, he led them both within the compass of a net, in which they were both so entangled, that they knew not what to do; and with that the *white robe fell off the black man's back*: they then saw where they were. Wherefore there they lay crying some time, for they could not get themselves out (m).

The Flatterer finds them.

Christian and his fellow deluded.

They are taken in a net.

Chr. Then said *Christian* to his Fellow, Now do I see myself in an error. Did not the shepherds bid us beware of the flatterers? As is the saying of the wise man, so we have found it this day, "A man that flattereth his neighbour spreadeth a net for his feet*."

They bewail their condition.

Hope. They also gave us a note of directions about the way, for our more certain finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here *David* was wiser than we; for saith he, "Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer†."

Thus they bewailed themselves in the net. At last they espied a shining one coming towards them with a whip of small cord in his hand. When he was come to the place where they were, he asked them whence they came, and

A shining one comes to them with a whip in his hand.

* Prov. xxix. 5. † Ps. xvii. 4.

(m) Luther was wont to caution against the white devil, as much as the black one; for Satan transforms himself into an angel of light, and his ministers are ministers of righteousness, 2 Cor. xi. 14, 15. And how do they deceive souls? By flattery. Leading poor sinners into a fine notion of some righteous character they have in themselves, what great advances they have made, and what high attainments they have arrived to, even to be perfect in themselves, to be free from sin, and full of nothing but love, &c. O such flatterers and deceivers awfully abound in this day, deceiving the ignorant, and beguiling the unstable. These are black men clothed in white.

what they did there? They told him, that they were poor pilgrims going to *Zion*, but were led out of their way by a black man cloathed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is the *Flatterer*, a false apostle, that hath transformed himself into an angel of light *. So he rent the net, and let the men out.

Then said he to them, Follow me, that I may set you in your way again; so he led them back to the way which they had left to follow the *Flatterer*. Then *They are examined and convicted of forgetfulness.* he asked them, saying, Where did you lie the last night? They said, With the shepherds upon the Delectable Mountains. He asked them then, If they had not a note of directions for the way?

They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said, They forgot. He asked moreover, If the shepherds did not bid them beware of the *Flatterer*? They answered, Yes. But we did not imagine, said they, that this fine-spoken man had been he (n).

Then I saw in my dream that he commanded them to lie down; which when they did, he chastised them fore, to teach them the good way wherein they should walk: and as he chastised them, he said, *They are whipt and sent on their way.* "As many as I love, I rebuke and chasten; be zealous, therefore, and repent." This done, he bid them go their way, and take good heed to the other directions of the shepherds. So they thanked him for all his kindness, and went softly along the right way, singing;

- "Come hither, you that walk along the way,
- "See how the pilgrims fare, that go astray:
- "They catched are in an entangled net,
- "'Cause they good counsel lightly did forget:
- "'Tis true, they rescu'd were, but yet you see,
- "They're scourg'd to boot: let this your caution be."

* Prov. xxix. 5. Dan. xi. 3. 2 Cor. xi. 13, 14.

(n) By this shining one, understand the loving LORD the Holy Ghost, the leader and guide of Christ's people. When they err and stray from Jesus the way, and are drawn from him as THE TRUTH, the spirit comes with his rod of conviction and chastisement, to whip souls for their self-righteousness and folly, back to Christ, to trust wholly in him, to rely only on him, and to walk in some fellowship with him. So he acted by the Galatian church, who was flattered into a notion of self-righteousness and self-justification. So David, when he found himself near lost, cries out--- "HE restoreth my soul, he leadeth me in paths of righteousness for his name sake." Ps. xxiii. 3.

Now, after a while, they perceived afar off, one coming softly and alone, all along the highway to meet them. Then said *Christian* to his fellow, Yonder is a man with his back towards *Zion*; and he is coming to meet us.

Hope. I see him, let us take heed to ourselves now, lest he should prove a *Flatterer* also. So he drew nearer and nearer, and at last came up to them. His name was *Atheist*, and he asked them whither they were going? *The Atheist meets them.*

Chr. We are going to Mount *Zion*.

Then *Atheist* fell into a very great laughter.

He laughs at them.

Chr. What is the meaning of your laughter?

Atheist. I laugh to see what ignorant persons you are, to take upon you such a tedious journey, and yet are like to have nothing but your travail for your pains.

Chr. Why, man? Do you think we shall not be received?

They reason together.

Atheist. Received? there is no such place as you dream of in all this world.

Chr. But there is in the world to come.

Atheist. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to see *, and have been seeking this city these twenty years, but find no more of it than I did the first day I set out.

Chr. We have both heard and believe that there is such a place to be found.

Atheist. Had not I, when at home, believed, I had not come thus far to seek; but finding none (and yet I should, had there been such a place to be found, for I have gone to seek it further than you) I am going back again, and will seek to refresh myself with the things that I then past away, for hopes of that which I know is not.

The Atheist takes up his content in this world.

Chr. Then said *Christian* to *Hopeful* his companion, is it true which this man hath said?

Christian proveth his brother.

Hope. Take heed, he is one of the *Flatterers*; remember what it hath cost us once already for our hearkening to such kind of fellows. What! No Mount *Zion*? Did we not see from the delectable mountains, the gate of the city? Also, are we not now to walk by faith? Let us go on,

Hopeful's gracious answer.
2 Cor. v. 7.

* Jer. xxii. 13. Eccl. x. 15.

*Remembrance
of former
chastisements
is a help
against pre-
sent tempta-
tions.*

Prov. xix.

27.

Heb. x. 30.

*The fruit of
an honest
heart.*

that we have belief of the truth, and no lie is of the truth.
Hope. Now I do rejoice in the hope of the glory of God: so they turned away from the man, and he, laughing at them, went his way.

*They are
come to the
enchanted
ground.*

*Hopeful
begins to be
drowsy.*

*Christian
keeps him
awake.*

said *Hopeful*, lest the man with the whip overtakes us again (o).

You should have taught me that lesson, which I will round you in the ears withal: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge;" I say, my brother, cease to hear him, and let us believe to the saving of the soul.

Chr. My brother, I did not put the question to thee, for that I doubted of the truth of your belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world*. Let thee and I go on, knowing

I saw then in my dream, that they went till they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here *Hopeful* began to be very dull and heavy to sleep; wherefore he said unto *Christian*, I do now begin to grow so drowsy, that I can scarcely hold open my eyes: let us lie down here, and take one nap.

Chr. By no means (said the other) lest sleeping we never wake more.

Hope. Why, my brother? Sleep is refreshing to the labouring men, we may be refreshed, if we

take a nap.

Chr. Do you not remember, that one of the shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep, as others do, but let us watch and be sober (p).

Hope.

* 1 John ii. 11. + 1 Thes. v. 6.

(o) See how we are surrounded with different enemies. No sooner have they escaped the self-righteous flatterer, but they meet with the openly profane and licentious mocker. Ay, and he sat out, and went far too, yea, farther than they; but behold, he has turned his back upon all, and though he had been twenty years a seeker, yet now he proves, he has neither faith nor hope, but ridicules all as delusion. Awful to think of! O what a special mercy to be kept believing and persevering, and not regarding the ridicule of apostates!

(p) O christian beware of sleeping on this enchanted ground! When all things go easy, smooth, and well, we are prone to grow drowsy in soul. How many are the

Hope. I acknowledge myself in a fault; and had I been here alone, I had by sleeping run the danger of death. I see it is true: that the wise man saith, "Two are better than one*." Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.

He is thankful.

Chr. Now then, said *Christian*, to prevent drowsiness in this place, let us fall into good discourse.

To prevent drowsiness, they fall into good discourse. Good discourse preventeth drowsiness.

Hope. With all my heart, said the other.

Chr. Where shall we begin?

Hope. Where God began with us: but do you begin, if you please.

Chr. I will sing you first a song.

"When faints do sleepy grow, let them come hither,
"And hear how these two pilgrims talk together:
"Yea, let them learn of them in any-wise
"Thus to keep ope their drowsy slumb'ring eyes.
"Saints fellowship, if it be manag'd well,
"Keeps them awake, and that in spite of hell (q)."

The dreamer's note.

Chr. Then *Christian* began, and said, I will ask you a question. How came you to think at first of so doing as you do now?

They begin at the beginning of their conversion.

Hope. Do you mean, how came I at first to look after the good of my soul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which were seen and sold at the Fair; things I believe now would have, had I continued in them still, drowned me in perdition and destruction.

Chr. What things were they?

* Eccl. iv. 9.

calls in the word, against spiritual slumber! and yet how many professors through the enchanting air of this world, are fallen into the deep sleep of formality! Be warned by them to cry to thy Lord to keep thee awake to righteousness, and vigorous in the ways of thy Lord.

(q) Observation fully evinces this truth, and when the soul slumbers, the tongue is mute to spiritual converse, and the truths of Jesus freeze on the lips, while the man is all ear to hear, and all tongue to talk of vain, worldly, and trifling things. Beware of such sleepy professors. You are in danger of catching the infection: you are sure to get no spiritual edification from them; and there is little hope of being profitable to them; but be sure to be faithful to them, and prize the company of lively christians.

No. 4. Part I.

S

Hope.

*Hopeful's life
before con-
version.*

Hope. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, sabbath-breaking, and what not; that tended to destroy the soul. But I found, at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved *Faithful*, that was put to death for his faith and good living in *Vanity-Fair*, "That the end of these things is death*." And that for these things sake, the wrath of God cometh on the children of disobedience.

Chr. And did you presently fall under the power of this conviction?

Hope. No, I was not willing presently to know the evils of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

*Hopeful at
first shuts his
eyes against
the light.*

Chr. But what was the cause of your carrying of it thus to the first workings of God's Spirit upon you?

*Reasons of
his resisting
the light.*

Hope. The causes were, 1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine own companions, their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me; were such troublesome and such heart-frightened hours, that I could not bear, no not so much as the remembrance of them upon my heart (r).

Chr. Then, as it seems, sometimes you got rid of your troubles?

* Rom. vi. 21, 23. Eph. v. 6.

(r) Here you see, as our Lord says, "It is the Spirit who quickeneth, the flesh profiteth nothing," John vi. 63. The flesh, or our carnal nature, so far from promoting in the work of conversion to Christ, that it is an enmity against him, and counteracts and opposes the Spirit's work in shewing us our want of him, and bringing us to him. Man's nature and God's grace are two direct opposites. Nature opposes, but grace subdues nature, and brings it to submission and subjection. Are we truly convinced of sin, and converted to Christ? This is a certain and sure evidence of it,—we shall say from our hearts, Not unto us, nor unto any yieldings and compliances of our nature, free-will, and power, but unto thy name, O Lord, be all the glory. For it is by thy free, sovereign, efficacious grace we are what we are. Hence, see the ignorance, folly, and pride, of those who exalt free-will and nature's power, &c. Verily they do not know themselves, even as they are known.

Hope.

Hope. Yes, verily; but it would come into my mind again, and then I should be as bad, nay worse than I was before.

Chr. Why what was it that brought your sins to mind again?

Hope. Many things; as

1. If I did but meet a good man in the streets; or, *When he had lost his sense of sin, what brought it again.*
2. If I have heard any read in the bible; or
3. If mine head did begin to ach; or,
4. If I were told that some of my neighbours were sick; or,
5. If I heard the bell toll for some that were dead; or
6. If I thought of dying myself; or,
7. If I heard that sudden death happened to others:
8. But especially when I thought of myself, that I must come to judgment.

Chr. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?

Hope. No, not I; for then they got faster hold of my conscience; and then, if I did but think of going back to sin (though my mind was turned against it) it would be double torment to me.

Chr. And how did you then?

Hope. I thought I must endeavour to mend my life; for else, thought I, I am sure to be damned.

Chr. And did you endeavour to mend?

Hope. Yes; and fled from not only my sins, but sinful company too, and betook me to religious duties; as praying, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I, with many others, too much here to relate.

When he could no longer shake off his guilt by sinful courses, then he begins to mend.

Chr. And did you think yourself well then?

Hope. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformation.

Then he thought himself well.

Chr. How came that about, since you were now reformed?

Hope. There were several things brought it upon me, especially such sayings as these: "All our righteousnesses are as filthy rags. By the works of the law no man shall be justified. When ye have done all these things, say, We are unprofitable:" with many more such like. From whence I began to reason with myself thus: If all my righteousnesses are as filthy rags; if by the

Reformation at last could not help, and why.
Isa. lxi. 6.
Gal. ii. 16.
Luke xvii.
10.

deeds of the law no man can be justified : and if, when we have done all, we are unprofitable, then it is but folly to think of heaven by the law. I farther thought thus : If a man

His being a debtor by the law troubled him. runs a hundred pounds into the shopkeeper's debt, and after that pay for all that he shall fetch ; yet, if this old debt stands still in the book uncross'd, the shopkeeper may sue him for it, and cast him into prison till he shall pay the debt.

Chr. Well, and how did you apply this to yourself ?

Hope. Why, I thought thus with myself ; I have by my sins run a great way into God's book, and that my now reforming will not pay off that score ; therefore I should think still, under all my present amendments, But how shall I be freed from that damnation I brought myself in danger of by my former transgressions ?

Chr. A very good application ; but pray go on.

Hope. Another thing that hath troubled me ever since my late amendments is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of what I do : so that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one day to send me to hell, though my former life had been faultless (s).

Chr. And what did you then ?

This made him break his mind to Faithful, who told him the way to be saved. *Hope.* Do ! I could not tell what to do, till I broke my mind to *Faithful* ; for he and I were well acquainted. And he told me, that unless I could obtain the righteousness of a man that never sinned, neither mine own, nor all the righteousness of the world, could save me (t).

(s) Thus you see in conversion the Lord does not act upon us by force and compulsion, as though we were inanimate stocks or stones, or irrational animals, or mere machines. No. We have understanding. He enlightens it. Then we come to a sound mind ; we think right, and reason justly. We have wills ; what the understanding judges best, the will approves, and then the affections follow after ; and thus we chuse Christ for our Saviour, and glory only in his righteousness and salvation. When the heavenly light of truth makes manifest what we are, and the danger we are in, then we rationally see the wrath to come, to Christ the refuge set before us.

(t) Here is the touchstone to try whether conviction and conversion are from the Spirit of truth, or not. Many talk of conviction and conversion-work, who are yet whole in heart, and strong in confidence of a righteousness of their own, or of being made righteous in themselves, instead of looking solely to, and trusting wholly in, the infinite perfect and everlastingly glorious righteousness of the God-Man Christ Jesus, and desiring to be clothed in that, and found in him. All conviction and conversion, short of this, leaves the soul short of Christ's righteousness, of hope, and of heaven.

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Chr. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now since I see mine own infirmity, and the sin which cleaves to my performance, I have been forced to be of his opinion.

Chr. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that he never committed sin?

Hope. I must confess the words at first sounded strangely, but after a little more talk, and company with him, I had full conviction about it.

At which he started at present.

Chr. And did you ask what man this was, and how you must be justified by him?

Hope. Yes, and he told me it was the Lord Jesus*, that dwelleth on the right hand of the Most High: And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the tree. I asked him further, how that man's righteousness could be of that efficacy, as to justify another before GOD? And he told me, He was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doing and the worthiness of them, should be imputed, if I believe on him.

A more particular discovery of the way to be saved.

Hope. I made my objections against my believing, for that I thought he was not willing to save me.

He doubts of acceptance.

Chr. And what said *Faithful* to you then?

Hope. He bid me go to him and see. Then I said, it was presumption. He said, No, for I was invited to come†. Then he gave me a book of Jesus's inditing, to encourage me the more freely to come; and he said concerning that book, that every jot and tittle thereof stood firmer than heaven and earth‡. Then I asked him, what I must do when I came; and he told me I must intreat upon my knees, with all my heart and soul, the Father to reveal him to me. Then I asked him further, how I must make my supplication to him? And he said, § Go, and thou shalt find him, upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that

He is better instructed.

* Heb. x. Rev. iv. Col. i. † Mat. xi. 28. ‡ Mat. xxiv. 25. Pf. xcvi. 6. Dan. vi. 10. Jer. xxix. 12, 13. § Ex. xxv. 22. Lev. xvi. 9. Num. xi. 7, 8. Heb. iv. 6.

He is bid to pray. come. I told him, that I knew not what to say when I came. And he bid me say to this effect: "God be merciful to me a sinner, and make me to know and believe in Jesus Christ: for I see, that if his righteousness had not been, or I had not faith in that righteousness, I am utterly cast away (u). Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world: and moreover, that thou art willing to bestow him upon such a poor sinner as I am (and I am a sinner indeed) Lord, take therefore this opportunity, and manifest thy grace in the salvation of my soul, through thy Son Jesus Christ, Amen.

Chr. And did you do as you were bidden?

He prays.

Hope. Yes, over, and over, and over.

Chr. And did the Father reveal the Son to you?

Hope. Not at first, nor second, nor third, nor fourth, nor fifth; no nor at the sixth time neither (x).

Chr. What did you do then?

Hope. What! why I could not tell what to do.

Chr. Had you not thoughts of leaving off praying?

He thought to leave off praying.

Hope. Yes, and a hundred times twice told.

Chr. And what was the reason you did not?

Durst not leave off praying; and why.

Hope. I believed that that was true, which hath been told me, to wit, that without the righteousness of this Christ, all the world could not save me! and therefore thought I with myself, if

I leave off I die, and I can but die at the throne of grace. And withal this came into my mind, "If it tarry, wait for it, because it will surely come, and will not tarry *." So I continued praying, until the Father shewed me his Son (y).

Chr.

* Heb. ii. 3.

(u) Pray mind this. The grand object of a sensible sinner is righteousness. He has it not in himself. This he knows: Where is it to be found? In Christ only. This is a revealed truth; and without faith in this, every sinner must be lost. Consider, it is at the peril of your souls that you reject the righteousness of Christ, and do not believe that God imputes it without works for the justification of the ungodly. O ye stout-hearted, self-righteous sinners, ye are far from righteousness! Know this and tremble.

(x) There may be, and often are, very great discouragements found in the sinner's heart, when he first begins to seek the Lord. But he has Christ's faithful word of promise, "Seek and ye shall find," &c. Luke xi. 9. "The vision is for an appointed time; it shall come: though it tarry, wait for it; because it will surely come and will not tarry," Heb. ii. 3.

(y) The true nature of faith is, to believe and rest upon the word of truth, and wait for the promised comfort. That faith which is the gift of God leads the soul to wait

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Chr. And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of mine understanding*: and thus it was. One day I was very sad, I think sadder than at any one time of my life, and this sadness was through a fresh sight of the greatness and vileness of my sins. And I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus looking down from heaven upon me, and saying, Believe on the Lord Jesus Christ, and thou shalt be saved†.

Christ is revealed to him, and how.

But I replied, Lord, I am a great, a very great sinner: And he answered, "My grace is sufficient for thee‡." Then I said, But, Lord, what is believing? And then I saw from that saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst§," that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked farther, But, Lord, may such a great sinner as I am be indeed accepted of thee, and be saved by thee? And I heard him say, "And him that cometh to me, I will in no wise cast out||." Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, "**Christ came into the world to save sinners. He is the end of the law of righteousness to every one that believes. He died for our sins, and rose again for our justification. He loved us, and washed us from our sins in his own blood: he is a mediator betwixt God and us: he ever liveth to make intercession for us††." From all which I gathered, that I must look for righteousness in his person (z), and for satisfaction for my sins by his blood; that what they did in obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him

wait upon and cry to God, and not to rest till it has some blessed testimony from God, of interest in the love and favour of God in Christ Jesus. But O how many professors rest short of this!

* Eph. i. 18, 19. † Acts xvi. 30, 31. ‡ 2 Cor. xii. 9. § John vi. 35.
|| John vi. 16. ** 1 Tim. i. 15. Rom. x. 4. Chap. iv. †† Heb. vii. 24, 25.

(z) Reader, never think that you are fully convinced of the whole truth; nor believe fully on Christ according to the scriptures, unless you have seen as much need of Christ's glorious righteousness to justify, as of his precious blood to pardon you. Both are revealed in the gospel: both are the objects of faith; by both is the conscience pacified, the heart purified, the soul justified, and Jesus glorified in the heart, lip, and life.

that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

Chr. This was a revelation of Christ to your soul indeed; but tell me particularly, what effect this had upon your spirit?

Hope. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation: it made me see that God the Father, though he be just, can justly justify the coming sinner: it made me greatly ashamed of the vileness of my former life, and confounded me with a sense of mine own ignorance; for there never came a thought into my heart before now, that shewed me so the beauty of Jesus Christ: it made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus: yea, I thought that if I had now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw in my dream, that *Hopeful* looked back and saw *Ignorance*, whom they had left behind, coming after: Look, said he to *Christian*, how far yonder youngster loitereth behind.

Chr. Ay, ay, I see him; he careth not for our company.

Hope. But I trow it would not have hurt him, had he kept pace with us hitherto.

Chr. That is true; but I'll warrant you he thinketh otherwise.

Hope. That I think he doth: but however, let *Young Ignorance* tarry for him. (So they did).

Then *Christian* said to him, Come away, man, up again. why do you stay so behind?

Ignor. I take my pleasure in walking alone, even more a great deal than in company, unless I like it better.

Then said *Christian* to *Hopeful* (but softly) Did I not tell you he cared not for our company? But however, said he, come up, and let us talk away the time in this solitary place. Then directing his speech to *Ignorance*, he said, Come, how do you do? How stands it between God and your soul now?

Their talk. *Ignor.* I hope well, for I am always full of good motions, that come into my mind, to comfort me as I walk (a).

Ignorance's hope, and the ground of it.

Chr. What good motions? Pray tell us.

Ignor.

(a) Real christians are often put to a stand, while they find and feel the working of all corruptions and sins in their nature; and when they hear others talk so highly

Ignor. Why, I think of God and heaven.

Chr. So do the devils and damned souls.

Ignor. But I think of them and desire them.

Chr. So do many that are never like to come there. "The soul of the sluggard desires, and hath nothing."

Ignor. But I think of them, and leave all for them.

Chr. That I doubt: for to leave all is a very hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and Heaven?

Ignor. My heart tells me so.

Chr. The wise man says, "He that trusts his own heart is a fool *."

Ignor. This is spoken of an evil heart, but mine is a good one.

Chr. But how dost thou prove that?

Ignor. It comforts me in hopes of heaven.

Chr. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing for which he has yet no ground to hope.

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together?

Ignor. My heart tells me so.

Chr. Ask my fellow if I be a thief? Thy heart tells thee so! Except the word of God beareth witness in this matter, other testimony is of no value.

Ignor. But is it not a good heart that has good thoughts? And is not that a good life, that is according to God's commandments?

Chr. Yes that is a good heart that hath good thoughts, and that is a good life that is according to God's commandments; but it is one thing indeed to have these, and another thing to think so.

Ignor. Pray, what count you good thoughts, and a life according to God's commandments?

of themselves, how full their hearts are of love to God, good motions, &c. and without any complainings of the plague of their hearts. But all this is from the ignorance of their own hearts; and pride and self-righteousness hardened them against feeling its desperate wickedness. But divine teaching causes a christian to see, know, and feel the worst of himself, that he may glory of nothing in or of himself, but that all his glorying should be of what precious Christ is to him, and what he is in Christ. See the contrary of all this exemplified in *Ignorance*, in whom we see, as in a mirror, many professors who are strangers to their own hearts; hence are deceived into vain self-confidence.

* Prov. xxviii. 26.

Chr. There are good thoughts of divers kinds ; some respecting ourselves, some God, some Christ, and some other things.

Ignor. What be good thoughts respecting ourselves ?

Chr. Such as agree with the word of God.

Ignor. When do our thoughts of ourselves agree with the word of God ?

Chr. When we pass the same judgment upon ourselves which the word passes. To explain myself : the word of God saith of persons in a natural condition, " There is none righteous, there is none that doth good *." It saith also, that " every imagination of the heart of a man is only evil, and that continually." And again, " The imagination of man's heart is evil, from his youth." Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the word of God.

Ignor. I will never believe that my heart is thus bad (b).

Chr. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on. As the word passeth a judgment upon our heart, so it passeth judgment upon our ways ; and when the thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your meaning.

Chr. Why, the word of God saith, that man's ways are crooked ways † ; not good, but perverse : it saith, they are naturally out of the good way, they have not known it. Now when a man thus thinketh of his ways ; I say, when he doth sensibly, and with heart-humiliation, thus think ; then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the word of God.

Ignor. What are good thoughts concerning God ?

Chr. Even (as I have said concerning ourselves) when our thoughts of God do agree with what the word saith of him ; and that is, when we think of his being and attributes as the word hath taught ; of which I cannot now discourse at large ; but to speak of him in reference to us ; we then have right thoughts of God when we think that he knows us better than we know our-

* Rom. iii. Gen. vi. 8.

† Pf. cxv. 5. Prov. ii. 15. Rom. iii.

(b) No ; no man naturally can. But this is a sure sign that the light from heaven hath not shined into the heart, and made it manifest, how superlatively wicked the heart is, and consequently how it deceives ignorant professors with a notion of being good in themselves, and keeps them from wholly relying upon Christ's atonement for pardon, and trusting only to his righteousness for justification unto life.

selves, and can see sin in us when and where we can see none in ourselves : when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes : also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even in all our best performances.

Ignor. Do you think that I am such a fool as to think God can see no farther than I ? Or, that I would come to God in the best of my performances ?

Chr. Why, how dost thou think in this matter ?

Ignor. Why, to be short, I think I must believe in Christ for justification.

Chr. How ? Think thou must believe on Christ, when thou seest not the need of him ! Thou neither seest thy original nor actual infirmities ; but hast seen an opinion of thyself, and of what thou dost, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God (c). How then dost thou say, I believe in Christ ?

Ignor. I believe well enough for all that.

Chr. How dost thou believe ?

Ignor. I believe that Christ died for sinners ; and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to the law. Or thus, Christ makes my duties, that are religious, acceptable to his Father by virtue of his merits, and so shall I be justified (d). *The Faith of Ignorance.*

Chr. Let me give an answer to this confession of thy faith.

1. Thou believest with a fantastical faith ; for this faith is nowhere described in the word.

2. Thou believest with a false faith, because it taketh justification from the personal righteousness of Christ, and applies it to thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions ; and of thy person for thy actions sake, which is false.

(c) Here we see how naturally the notion of man's righteousness blinds his eyes to, and keeps his heart from believing, that Christ's personal righteousness, *alone* justifies a sinner in the sight of God ; and yet such talk bravely of believing, but their faith is only fancy. They do not *believe unto righteousness*, but imagine they have now, or shall get a righteousness of their own, some how or other. Awful delusion !

(d) Here is the very essence of that delusion which works by a lye, and so much prevails, and keeps up an unscriptural hope in the hearts of so many professors. Do, reader, study this point well ; for here seems to be a shew of scriptural truth, while the rankest poison lies concealed in it. For it is utterly subversive of, and contrary to the faith and hope of the gospel.

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty: for true *justifying-faith* puts the soul (as sensible of its lost condition by the law) upon flying for refuge unto Christ's righteousness (which righteousness of his is not an act of grace, by which he maketh, for justification, thy obedience accepted with God, but his personal obedience to the law, in doing and suffering for us what that required at our hands): this righteousness, I say, true faith accepteth; under the skirt of which the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation (e).

Ignor. What, would you have us trust to what Christ in his own person hath done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list: for what matter how we live, if we may be justified by Christ's personal righteousness, from all when we believe it (f)?

Chr. Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say. *Ignorant* thou art of what *justifying righteousness* is, and as *ignorant* how to secure thy soul through the faith of it from the heavy wrath of God. Yea, thou art also ignorant of the true effects of saving faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his name, his word, ways, and people, and not as thou *ignorantly* imaginest.

Hope. Ask him if he ever had Christ revealed to him from heaven (g)?

Ignor.

(e) Under these four heads, we have a most excellent detection of a presumptive and most dangerous error which now greatly prevails; as well as a scriptural view of the nature of true faith, and the object it fixes on wholly and solely for justification before God, and acceptance with God. Reader, for thy soul's sake look to thy foundation. See that you build upon nothing in self, but all upon that sure foundation which God hath laid, even his beloved Son, and his perfect righteousness.

(f) No sooner can you propose to an ignorant professor Christ's righteousness alone for justification, but he instantly displays his ignorance of the power of the truth, and the influence of faith, by crying out, "ANTINOMIANISM! O you are for destroying holiness at the root, and for bringing in licentiousness like a flood." Thus pride works by the lye, and is supported by self-righteousness, in opposition to God's grace, and submission to Christ's righteousness. Under this plausible pretence for holiness, Christ's righteousness is rejected, and men are hardened in sinful pride; and they grow stout hearted against the imputed righteousness of Christ, by establishing their own. This is a spreading heresy of the flesh, which most dreadfully prevails at this day. Be not deceived.

(g) This, by all natural men, is deemed the very height of enthusiasm; but a spiritual man knows the blessedness, and rejoices in the comfort of this. It is a close question; what may we understand by it? Doubtless, what Paul means, when he says, "It pleased God to reveal his Son in me," Gal. i. 16. that is, he had such an internal, spiritual, experimental sight and knowledge of Christ, and of salvation by him,

that

Ignor. What! you are a man for revelation! I do believe that what both you and all the rest of you say about that matter, is but the fruit of distracted brains.

Ignorance jangles with them.

Hope. Why man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

Ignor. That is your faith, but not mine; yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

He speaks reproachfully of what he knows not.

Chr. Give me leave to put in a word: You ought not to speak so slightly of this matter: for this I will boldly affirm (even as my good companion hath done) that no man can know Jesus Christ but by the revelation of the Father*; yea, and faith too, by which the soul layeth hold upon Christ (if it be right) must be wrought by the exceeding greatness of his mighty power†; the working of which faith, I perceive, poor *Ignorance*, thou art ignorant of. Be awakened then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God (for he himself is God) thou shalt be delivered from condemnation (h).

Ignor. You go so fast, I cannot keep pace with you, do you go on before; I must stay a while behind (i).

The talk broke up.

that his heart embraced him, his soul cleaved to him, his spirit rejoiced in him; his whole man was swallowed up with the love of him, so that he cried out in the joy of his soul, This is my beloved and my friend—my Saviour, my God, and my salvation. He is the chief of ten thousand, and altogether lovely. We know nothing of Christ savingly, comfortably, and experimentally, till he is pleased thus to reveal himself to us, Matt. xi. 27. This spiritual revelation of Christ to the heart, is a blessing and comfort agreeable to, and consequent upon, believing on Christ, as revealed outwardly in the word. Therefore every believer should wait and look, and long and pray for it. Beware you do not despise it, if you do, you will betray your ignorance of spiritual things, as *Ignorance* did.

* Matt. xi. 28. † 1 Cor. xi. 3. Eph. i. 18, 19.

(h) That sinner is not thoroughly awakened, who does not see his need of Christ's righteousness to be imputed to him. Nor is he quickened, who has not fled to Christ as the end of the law for righteousness to every one who believes, Rom. x. 4.

(i) Ignorant professors cannot keep pace with spiritual pilgrims, nor can they relish the doctrine of making Christ all in all, in the matter of justification and salvation, and making the sinner nothing at all, as having no hand in the work, nor getting any glory to himself by what he is able to do for himself. Free grace and free will. Christ's imputed righteousness and the notion of man's personal righteousness, cannot accord.

Then

Then they said,

- " Well, *Ignorance*, wilt thou yet foolish be,
- " To slight good counsel, ten times given thee?
- " And if thou yet refuse it, thou shalt know,
- " Ere long, the evil of thy doing so.
- " Remember, man, in time; stoop, do not fear;
- " Good counsel taken well secures; then hear.
- " But if thou yet shall slight it, thou wilt be
- " The loser, *Ignorance*, I'll warrant thee.

Then *Christian* addressed himself thus to his fellow:

Chr. Well, come, my good *Hopeful*, I perceive that thou and I must walk by ourselves again.

So I saw in my dream, that they went on apace before, and *Ignorance* he came hobbling after. Then said *Christian* to his companion, I am much grieved for this poor man; it will certainly go hard with him at the last.

Hope. Alas! there are abundance in our town in this condition, whole families, yea, whole streets, and that of pilgrims too; and if there be so many in our parts, how many, think you, must there be in the place where he was born (k).

Chr. Indeed the world saith, "He hath blinded their eyes, lest they should see," &c.

But now we are by ourselves, What do you think of such men? Have they at no time, think you, convictions of sin, so consequently fears that their state is dangerous?

Hope. Nay, do you answer that question yourself, for you are the elder man.

Chr. Then I say, sometimes (as I think) they may; but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

Hope. I do believe, as you say, that fears tend much to men's good, and to make them right at their beginning to go on pilgrimage.

Chr. Without all doubt it doth if it be right: for so says the word, "The fear of the Lord is the beginning of wisdom?"

* Job xxviii. 28. Ps. cxi. 10. Prov. i. 7. ch. ix. 10.

(k) *Ignorance* had just the same natural notions of salvation which he was born with, only he had been taught to dress them up by the art of sophistry. Hence it is they so much abounded among professors in every age. O what a mercy to be delivered from them, to be spiritually enlightened and taught the truth as it is in Jesus!

Hope. How will you describe right fear?

Chr. True or right fear is discovered by three things:

Right fear.

1. By its rise: it is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of Christ for salvation.

3. It begetteth and continueth in the soul a great reverence of God, his word, and ways, keeping it tender and making it afraid to turn from them, to the right-hand or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hope. Well said; I believe you have said the truth. Are we now almost got past the Enchanted Ground?

Chr. Why, art thou weary of this discourse?

Hope. No verily, but that I would know where we are.

Chr. We have not now above two miles farther to go thereon. But let us return to our matter. Now the ignorant know not that such convictions as tend to put them in fear, are for their good, and therefore they seek to stifle them.

Why ignorant persons do stifle convictions.

Hope. How do they seek to stifle them?

Chr. 1. They think that those fears are wrought by the devil (though indeed they are wrought by God;) and thinking so they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith, when, alas for them, poor men that they are, they have none at all! and therefore they hardened their hearts against them. 3. They presume they ought not to fear, and therefore in despite of them wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness (1), and therefore they resist them with all their might.

1. In general.

2. In particular.

Hope. I know something of this myself; before I knew myself, it was so with me (m).

(1) Pitiful old self-holiness. Mind this phrase. Far was it from the heart of good Mr. Bunyan to decry real personal holiness. I suppose he was never charged with it. If he was, it must be by such who strive to exalt their own holiness, more than Christ's righteousness; if so, it is pitiful indeed. It is nothing but *self-holiness*, or the holiness of the old man of sin; for true holiness springs from the belief of the truth, and love to the truth. All beside this, only tends to self-confidence and self-applause.

(m) It is good to call to mind one's own ignorance, when in our natural estate, to excite humility of heart, and thankfulness to God, who made us to differ, and to excite pity towards those who are walking in nature's pride, self-righteousness, and self-confidence.

Chr.

Chr. Well, we will leave, at this time, our neighbour *Ignorance* by himself, and fall upon another profitable question.

Talk about one Temporary. *Chr.* Well then, did you know, about ten years ago, one *Temporary* in your parts, who was a forward man in religion then?

Where he dwelt. *Hope.* Know him! yes, he dwelt in *Graceless*, a town about two miles off of *Honesty*, and he dwelt next door to one *Turnback*.

He was so-wardly once. *Chr.* Right, he dwelt under the same roof with him. Well, that man was much awakened once; I believe that when he had some sight of his sins, and of the wages that were due thereto.

Hope. I am of your mind, for (my house not being above three miles from him) he would oftentimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him: but one may see, it is not every one that cries, *Lord, Lord*.

Chr. He told me once, that he was resolved to go on pilgrimage, as we go now; but all on a sudden he grew acquainted with one *Savefelf* (n), and then he became a stranger to me.

Hope. Now since we are talking about him, let us a little enquire into the reason of the sudden backsliding of him and such others.

Chr. It may be very profitable; but do you begin.

Hope. Well then, there are in my judgement four reasons for it.

Reasons why awakened, yet their minds are not changed; therefore, when the power of guilt weareth away, that which provoketh them to be religious ceaseth: wherefore they naturally return to their old course again; even as we see the dog that is sick of what is eaten, so long as sickness prevails, he vomits and casts up all: not that he doth this of a free mind (if we may say a dog has a mind) but because it troubleth his stomach; but now, when his sickness is over, and so his stomach eased, his desires being not at all alienated from his vomit, he turns him about, and licks up all; and so it is true which is written, "The dog is turned

(n) *Savefelf*. This generation greatly abounds among us. Those who are under this spirit, are strangers to themselves, to the truths of God's law, and the promises of his gospel, and so consequently are strangers to those who know themselves to be totally lost, are dead to every hope of saving themselves, and look only to, and glory only in, the finished salvation of Jesus. "Two cannot walk together except they be agreed," *Amos* iii. 3.

to his own vomit again." Thus, I say, being hot for heaven by virtue only of the sense and fear of the torments of hell; as that sense of hell, and fear of damnation, chills and cools, so their desires for heaven and salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again (o).

Another reason is, they have slavish fears that do over-master them; I speak now of the fears that they have of men: "For the fear of men bringeth a snare*." So then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts, namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles, and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way; they are proud and haughty, and religion in their eye is low and contemptible: therefore when they have lost their sense of hell and wrath to come, they return again to their former course.

4. *Guilt*, and to meditate terror, are grievous to them; they look not to see their misery before they come into it, though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe; but because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

Chr. You are pretty near the business, for the bottom of all is, for want of a change in their mind and will (p). And there-

* Prov. xxix. 2.

(o) A true description of the state of some professors. Here see the reason why so many saints, as they are called, fall away. From hence, some take occasion to deny the scripture, soul-comforting doctrine, of the certain perseverance of God's saints unto eternal glory. So they display the pride of their own hearts, their ignorance of God's word, while they make God's promises of no effect, and the gospel of his grace, only—much ado about nothing.

(p) Now when we read of the dog turning to his own vomit, and the sow that was washed to her wallowing in the mire, 2 Pet. ii. 22. it gives us an idea, that persons may receive somewhat of the doctrines of the gospel, so as to set their stomachs against, and cause them to loathe their former filthy ways, and, like the dog, to cast them off: and, like the swine, to be washed from their former filthy courses. But what then? There is only an outward change in conduct, without an internal change of heart, they are the same old creatures, unclean creatures, dogs and swine still, therefore they manifest it, by acting as such. They are like the ass in the lion's skin in the fable, and soon display what they naturally are.

fore they are but like the felon that standeth before the judge: he quakes and trembles, and seems to repent most heartily; but the bottom of all is, the fear of the halter; not that he hath any detestation of the offence, as is evident, because, let but this man have his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed, he would be otherwise.

Hope. Now I have shewed you the reason of their going back, do you shew me the manner thereof.

Chr. So I will willingly.

*How the
apostate goes
back.*

1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come.

2. Then they cast off by degrees private duties, as closet-prayer, curbing their lusts, watching, sorrow for sin, &c.

3. Then they shun the company of lively, and warm christians.

4. After that they grew cold to public duty, as hearing, reading, godly conference and the like.

5. Then they began to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmities they have 'spied in him) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then being hardened, they shew themselves as they are. Thus being launched again into the guilt of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings (q).

Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and entering into the country

(q) See how gradually, step by step, apostates go back. It begins in the unbelief of the heart, and ends in open sins in the life. Why is the love of this world so forbidden? why is covetousness called idolatry? Because, whatever draws away the heart from God, and prevents enjoying close fellowship with him, naturally tends to apostacy from him: Look well to your hearts and affections. Daily learn to obey that command, "Keep thy heart with all diligence, for out of it are the issues of life," Prov. iv. 23. If you neglect to watch, you will be sure to smart: under the sense of sin on earth, or its curse in hell. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil," Eph. v. 15, 16.

of * *Beulah*, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day : wherefore it was beyond the Valley of the Shadow of Death, and also out of the reach of Giant *Despair*, neither could they from this place so much as see Doubting Castle (r). Here they were within sight of the city they were going to ; also here met them some of the inhabitants thereof : *Angels*.

for in this land the shining-ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed : yea, here, " as the Bridegroom rejoiceth over the Bride, so did their God rejoice over them †." Here they had no want of corn and wine ; for in this place they met abundance of what they had sought for in all their pilgrimage ‡. Here they heard voices from out of the city, loud voices saying, " Say ye to the daughter of Sion, Behold, thy salvation cometh ! Behold his reward is with him § !" Here all the inhabitants of the country called them, " The holy people, the redeemed of the Lord, sought out ||," &c.

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound ; and drawing nearer to the city yet, they had a more perfect view thereof : it was built of pearls and precious stones, also the streets thereof were paved with gold ; so that by reason of the natural glory of the city, and the reflection of the sun-beams upon it, *Christian* with desire fell sick, *Hopeful* also had a fit or two of the same disease : wherefore here they lay by it a while, crying out because of their pangs, " If you see my Beloved, tell him that I am sick of love (s).

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and

* Isa. lxii. 4. Cant. vii. 10—12. † Isa. lxii. 5. ‡ Ver. 3.
§ Ver. 11. || Ver. 12.

(r) O what a blessed state ! what a glorious frame of soul is this ! Job speaks of it as the candle of the Lord shining upon his head, ch. xxix. 3. The church, in a rapture, cries out, " Sing O heavens and be joyful, O earth, break forth into singing, O mountains, for the Lord hath comforted his people," Isa. xxix. 13. Paul calls this, " the fulness of the blessing of the gospel of peace," Rom. xv. 29. O rest not short of enjoying the full blaze of gospel peace, and spiritual joy.

(s) see what it is to long for the full fruition of Jesus in glory. Some have been so overpowered hereby, that their earthen vessels were ready to burst : their frail bodies have been so overcome, that they have cried, Lord, hold thine hand, I faint, I sink, I die, with a full sense of thy precious, precious love. Cover earnestly this best gift, LOVE. Lord, shed it more abundantly abroad in these cold hearts of ours !

nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now as they came up to these places, behold the gardener stood in the way, to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for his own delight, and also for the solace of pilgrims: so the gardener had them into the vineyards, and bid them refresh themselves with dainties*; he also shewed them there the King's walks and arbours, where he delighted to be: and here they tarried and slept.

Now I beheld in my dream, that they talked more in their sleep at this time, than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the city. But, as I said, the reflection of the sun upon the city (for the city was pure gold) was so extremely glorious, that they could not as yet with open face behold it, but through an instrument made for that purpose. So I saw that as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light†.

These men asked the pilgrims whence they came? and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures, they had met with in the way? And they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the city (t).

Christian then and his companion asked the men to go along with them, so they told them that they would: But, said they, you must obtain it by your own faith. So I saw in my dream that they went on together till they came in sight of the gate.

Now I farther saw, that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep. At the sight therefore of this river, the pilgrims were much stunned; but the men that went with them, said, You must go through, or you cannot come at the gate (u).

The

* Deut. xxiii. 24.

† Rev. xxi. 28. 1 Cor. iiii. 18.

(t) What are these two difficulties? are they not death without, and unbelief within? It is through the latter, that the former is at all distressing to us. O for a strong world-conquering, sin-subduing, death-overcoming faith, in life and death! Jesus, Master, speak the word, unbelief shall flee, our faith shall not fail, and our hope shall be steady.

(u) Well, now the pilgrims must meet with, and encounter their *last enemy death*,
When



*When thou passest through the waters, I will be with thee;
And through the rivers, they shall not overflow thee.*

Edwards inv. & sculp.

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The pilgrims then began to enquire if there was no other way to the gate, to which he answered, Yes, but there hath not any, save two, to wit, *Enoch* and *Elijah*, been permitted to tread that path since the foundation of the world, nor shall until the last trumpet shall sound. The pilgrims then (especially *Christian*) began to despond in their minds, and looked this way and that, but no way could be found by them by which they might escape the river. Then they asked the men if the waters were all of a depth? They said, No, yet they could not help them in that case; For, said they, *you shall find it deeper or shallower, as you believe in the King of the place (x).*

They then addressed themselves to the waters, and entering, *Christian* began to sink, and crying out to his good friend *Hopeful*, he said, I sink in deep waters; the billows go over my head, all the waves go over me, *Selah*.

Then said the other, Be of good cheer, my brother, I feel the bottom and it is good. Then said *Christian*, Ah! my friend, the sorrow of death hath compassed me about, I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon *Christian*, so that he could not see before him (y). Also here he in a great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of

Death is not welcome to nature, tho' by it we pass out of this world into glory.

1 Cor. xv.

51, 52.

Angels help us out comfortably thro' death.

Christian's conflict at the hour of death.

When he stares them in the face, their fears arise. Through the river they must go. What have they to look at? What they are in themselves, or what they have done and been? No. Only the same Jesus who conquered death for us, and can overcome the fear of death in us.

(x) Faith builds a bridge across the gulph of death,

Death's terror is the mountain faith removes.

'Tis faith disarms destruction; and absolves

From every clamorous charge the guiltless tomb.

For, faith views, trusts in, and relies upon the work of Christ for salvation, and the victory of Christ over sin, death, and hell. Therefore in every thing, we shall always prove the truth of our Lord's words, "according to your faith be it unto you." Matt. ix. 29. O what support in death, to have Jesus our triumphant conqueror, to look unto, who has disarmed death of its sting, and swallowed up death in his victory!

(y) What! after all the past, blessed experience that *Christian* had enjoyed of his Lord's peace, love, joy, and presence with him, his holy transports and heavenly consolations, is all come to this at the last? You know "the last enemy that shall be destroyed is death," 1 Cor. xv. 26. In some sort he is an enemy, even to saints themselves, as he puts an end to their present existence, and destroys their body. But their souls fall asleep in Jesus, are delivered from the burthen of the flesh and enter into Christ's presence, to be for ever with him. Thus he is a blessed messenger of joy, and a sweet friend to the regenerate soul.

his

his pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed, that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words (z). *Hopeful* therefore here had much ado to keep his brother's head above water, yea, sometimes he would be quite gone down, and then ere a while he would rise up again half dead. *Hopeful* did also endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us; but *Christian* would answer, It is you it is they wait for; you have been *Hopeful* ever since I knew you. And so have you, said he to *Christian*. Ah, brother! said he, surely if I was right, he would now rise to help me; but for my sins he hath brought me into the snare, and left me. Then said *Hopeful*, My brother, you have quite forgot the text, where it is said of the wicked, "There are no bands in their death, but their strength is firm; they are not troubled as other men, neither are they plagued like other men *." These troubles and distresses that you go through in these waters, are no sign that God has forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses (a).

Then I saw in my dream, that *Christian* was in a muse a-while. To whom also *Hopeful* added these words, Be of good cheer, Jesus Christ maketh thee whole (b); and with that *Christian* brake out with a loud voice, Oh, I see him again! and he tells me, "When thou passest through the waters, I will be with thee; and through the

* Pl. xxxiii. 4, 5.

(z) Satan is suffered to be very busy with God's people in their last moments, but he too, like death, is a conquered enemy by our Jesus; therefore amidst all his attacks, they are safe. He cannot destroy them, whom Jesus hath redeemed. For he is faithful to them and almighty to save them.

(a) When you visit a sick or death-bed, be sure that you take God's word with you, in your heart and in your mouth; it is from that only that you may expect a blessing upon and to the soul of the sick or the dying; for it is by the word of God, faith came at the first; it is by that faith is strengthened at the last; and Jesus is the sum and substance of the scriptures.

(b) Jesus Christ, he is indeed the Alpha and Omega, the first and the last, the beginning of our hope, and the end of our confidence. We begin and end the christian pilgrimage with him; and all our temptations and trials speak loudly and fully confirm to us that truth of our Lord, "without me ye can do nothing," John xv. 5.

rivers, they shall not overflow thee." Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. *Christian* therefore presently found ground to stand upon, and so it followed that the rest of the river was but shallow; but thus they got over. Now upon the bank of the river on the other side, they saw the two shining men again, who there waited for them; *The Angels do wherefore being come out of the river, they saluted them, saying, "We are ministering spirits, so soon as they are passed out of this world."* Thus they went along toward the gate. Now you must note, that the city stood upon a mighty hill, but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; they had likewise left their *mortal garments* behind them in the river: for though they went in with them, they came out without them. *They have put off mortality.* They therefore went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds; they therefore went up through the region of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them (c).

The talk that they had with the shining ones was about the glory of the place; who told them, that the beauty and glory of it was inexpressible. There, said they, is * "Mount Zion, the heavenly *Jerusalem*, the innumerable company of angels, and the spirit of just men made perfect." You are going now, said they, to the Paradise of God, wherein you shall see the *tree of life*, and eat of the never-fading fruits thereof; and when you come there you shall have white robes given you, and your walk and talk shall be every day with the KING, even all the days of eternity †. There you shall not see again such things as you saw when you were in the lower region upon the earth, to wit, sorrow, sickness, affliction, and death, "for the former things are passed away." You are now going to *Abraham, Isaac, and Jacob*, and to the prophets ‡, men that God hath taken away

* Heb. xii. 22, 23, 24. Rev. ii. 7. & iii. 4. † Rev. xiii. 7. ‡ Isa. lvii. 12. & vi. 14.

(c) Ah, christian, none can conceive or describe what it is to live in a state separate from a body of sin and death. Such, in some happy, highly-favoured moments, we have had a glimpse, a foretaste of this, and could realize it by faith. O for more and more of this, till we possess and enjoy it in all its fulness. If Jesus be so sweet to faith below, who can tell what he is in full fruition above? This we must know.

from the evil to come, and that are now resting upon their beds, each one walking in his righteousness. The men then asked, What must we do in this holy place? To whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers and tears, and sufferings for the King by the way. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the HOLY ONE, for "there you shall see him as he is*." There also you shall serve him continually with praise, with shouting, and thanksgiving, whom you desire to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the MIGHTY ONE. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive even every one that follows into the holy places after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the KING OF GLORY. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him †; and when he shall sit upon the throne of judgement, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgement, because they were his and your enemies. Also when he shall again return to the city, you shall go too with sound of trumpet, and be ever with him.

Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two shining ones, These are the men who have loved our Lord, when they were in the world, and that have left all for his holy name, and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "† Blessed are they that are called to the marriage-supper of the Lamb." There came also out at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who with melodious noises, and loud, made even the heavens to echo with their sound. These trumpeters saluted *Christian* and his fellow with ten thousand welcomes

* 1 John iii. 2.

† 1 Thess. iv. 13, 14, 16, 17. Jude iv. Dan. vii. 9, 10.

1 Cor. vi. 6, 2, 3.

‡ Rev. xix. 9.

from the world; and this they did with shouting and sound of trumpet.

This done, they compassed them round about on every side; some went before, some behind, and some on the right-hand, some on the left (as it were to guard them through the upper regions) continually sounding as they went with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if heaven itself was come down to meet them. Thus therefore they walked on together; and as they walked, ever and anon these trumpeters, even with joyful sound, would by mixing their music with looks and gestures, still signify to *Christian* and his brother how welcome they were into their company, and with what gladness they came to meet them: and now were these two men, as it were, in heaven, before they came at it; being swallowed up with the sight of angels, and with hearing their melodious notes. Here also they had the city itself in view, and thought they heard all the bells therein to ring, to welcome them thereto. But above all, to warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever; Oh! by what tongue or pen can their glorious joy be expressed (d)! Thus they came up to the gate.

Now, when they were come up to the gate, there was written over in letters of gold, “* Blessed are they that do his commandments (e), that they may have right to the tree of life, and may enter in through the gates into the city.”

Then I saw in my dream, that the shining men bid them call at the gate; the which when they did, some from above looked over the gate, to wit, *Enoch*, *Moses*, and *Elijah*, &c. to whom it was said, These pilgrims are come from the City of De-

* Rev. xxii. 14.

(d) Though Mr. Bunyan has been very happy in this spirited description, yet were he alive, I am sure he would not be offended, though I were to say, it is short and faint, infinitely so of the reality; and were he permitted to come in person, and give another description, he could only say, what the prophet and apostle tells us, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them who love him,” Isa. lxiv. 4. 1 Cor. ii. 9. O for the increase of faith, to behold more clear the heavenly vision; and for love to Jesus the God of our salvation, that we may have more of heaven in our souls, even while we are pilgrims here on earth! For none but those who love him on earth, can enjoy him in heaven.

(e) Let us not imagine from hence, that our keeping the commandments entitles us, by way of right or claim, to God’s favour and kingdom. For, this is subversive of faith in Jesus, hope in the gracious promises which are in him, and reliance in his atonement and righteousness, through which alone our right and title comes freely, and is secured eternally, according to free grace, gift, and grant. But, *right* here signifies, power or privilege, as in John i. 12. “To as many as receive Christ, to them gave he power, right, or privilege, to become the sons of God, even to them who believe in his name.”

struction, for the love that they bear to the KING of this place; and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning; those therefore were carried in to the King, who when he had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The king then commanded to open the gate, "that the righteous nation, said he, that keepeth truth may enter in*." (f)

Now I saw in my dream that these two men went in at the gate; and lo, as they entered, they were transfigured; and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave to them the harps to praise withal, and the crowns in token of honour. Then I heard in my dream, that all the bells in the city rang again for joy, and that it was said unto them, "Enter ye into the joy of your Lord." I also heard the men themselves, that they sang with a loud voice, saying, "† Blessing, honour, and glory and power, be to Him that sitteth upon the throne, and to the Lamb for ever and ever."

Now, just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps, to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, "Holy, holy, holy, is the Lord." And after that, they shut up the gates; which when I had seen, I wished myself among them.

Now while I was gazing upon all these things, I turned my head to look back, and saw *Ignorance* coming up to the river-side‡: but he soon got over, and that without half the

* Isa. xxvi. 2. † Rev. v. 13. ‡ Rev. v. 13.

(f) The righteous nation, who are they? O, say the self-righteous pharisees of the day, they are those, who by their good works and righteous actions have made themselves to differ from others, and are thus become righteous before God. To whom shall the Lord command the gate of glory to be opened to, but these good righteous people? But Peter tells us, "The righteous nation is a CHOSEN GENERATION," elected out from among the rest of the world, are of a different seed and generation to them. They see no righteousness in themselves, and therefore are little, low, and mean in their own eyes; being begotten by the word of truth, and born again of the Spirit of truth, they receive and love the truth as it is in Jesus. In him they glory, and of his righteousness they make all their boast; for they are made the righteousness of God IN HIM: his righteousness is their robe of salvation, and their title to the kingdom. This truth keeps them, by this truth they regulate their life and walk; and this truth they hold fast in life, and keep unto death; and thus living and dying in the belief of the truth, they can say with Paul, *I have kept the faith*, and henceforth there is laid up for me a crown of righteousness, which Jesus hath painfully obtained for me and will freely bestow upon me. O that faith may bring near the view, and hope long for the hour, when the Lord shall say, ENTER IN!

difficulty which the other two men met with. *Ignorance* For it happened that there was then in that place *comes up to the* one *Vain Hope* (g), a ferry-man, that with his *river, and* boat helped him over; so he, as the other, I *Vain Hope* saw, did ascend the hill, to come up to the *ferries him* gate, only he came alone; neither did any man *over.* meet him with the least encouragement. When he was coming up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him: but he was asked by the men that looked over the top of the gate, Whence come you? And what he would have? He answered, I have eat and drank in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and shew it to the King; so he fumbled in his bosom for one, and found none. Then said they, you have none? but the man answered never a word (h). So they told the King, but they would not come down to see him, but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the city, to go out and take *Ignorance*, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw on the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the City of *Destruction* (i): "So I awoke, and behold, it was a dream."

CON.

(g) *Vain Hope* ever dwells in the bosom of fools, and is ever ready to assist *Ignorance*. He wanted him at the last, and he found him. He had been his companion through life, and will not forsake him in the hour of death. You see *Ignorance* had no bands in his death, no fears, doubts, and sorrows, no terror from the enemy, but all was serene and happy. *Vain Hope* was his ferry-man, and he, as the good folk say, died like a lamb; ah, but did such lambs see, what was to follow? when *Vain Hope* had waisted them over the river, they would roar like lions.

(h) Hence see that ignorant, vain confident professors may keep up a profession, even unto the end; yea, and keep a self-righteous hope to the very last, without any internal operation of the Spirit upon their hearts, slaying their natural, self-confidence, and quickening them to a life of faith on the Son of God. Such, when they are called upon for their certificate, find themselves destitute of one. They set out in nature; and have nothing more about them than what their natural notions furnish them with. Spiritual revelations of Christ to the heart, through faith in the word, they despised: and therefore, when searched to the bottom, behold they are speechless. They could talk of their own free-will, moral powers, faithfulness to grace, &c. in life, but they have not one word to say of precious Christ, and his finished salvation; what he hath done for sinners, what he is to them, and what the Spirit has wrought in them, whereby Christ becomes altogether lovely in their eyes; and his truths, promises, and commands, the choice, the delight, and the glory of their hearts. O without this, the profession of being a pilgrim will end in awful delusion!

(i) This is a most awful conclusion. Consider it deeply. Weigh it attentively, so as to get good satisfaction from the word, to these important questions. Am I in Christ the way, the only way to the kingdom, or not? Do I see that all other ways,

CONCLUSION OF THE FIRST PART.

NOW, Reader, I have told my dream to thee,
 See if thou canst interpret it to me,
 Or to thyself, or neighbour; but take heed
 Of misinterpreting, for that, instead
 Of doing good, will but thyself abuse;
 By misinterpreting, evil ensues,
 Take heed also that thou be not extreme,
 In playing with the outside of my dream:
 Nor let my figure or similitude
 Put thee into a laughter, or a feud:
 Leave this for boys and fools; but as for thee,
 Do thou the substance of my matter see.
 Put by the curtains, look within my veil,
 Turn up my metaphors, and do not fail:
 There, if thou seekest them, such thou'lt find
 As will be helpful to an honest mind.
 What of my dross thou findest here, be bold
 To throw away, but yet preserve the gold.
 What if my gold be wrapped up in ore?
 None throws away the apple for the core.
 But if thou shalt cast all away as vain,
 I know not but 'twill make me dream again.

The END of the FIRST PART.

whether of sin or self-righteousness, lead to hell? does Christ dwell in my heart by faith? am I a new creature *in him*? do I renounce my own righteousness, as well as abhor my sins? do I look to Christ alone for righteousness, and depend only on him for holiness, is he the only hope of my soul, and the only confidence of my heart? and do I desire to be *found in him*, knowing by the Word, and feeling by the teaching of his Spirit, that I am totally lost in myself? Thus is Christ formed in me, the only hope of glory? Do I study to please him, as well as hope to enjoy him? Is fellowship with God the Father, and his Son Jesus Christ, so prized by me, as to seek it, and to esteem it above all things? If so, though I may find all things in nature, in the world, and from satan continually opposing this, yet I am in Christ the way, and he is in me the *truth* and the *life*. I am one with him, and he is one with me. There is an inseparable, an everlasting, an indissoluble union, which neither sin nor hell shall ever be able to destroy. For, this union is effected by no less than the almighty power of God the Holy Ghost. For, it is his work, and his alone, to take of the things of Christ, to shew them to the sinner, and to glorify Christ in his eyes, and to make him the glory of his heart, so as that he can say, in the power of faith, Christ is my righteousness, life, hope, and salvation: He is the Lord, by whom we escape death, through whom we obtain eternal glory: To whom with the Father and Holy Ghost, the one Jehovah, be endless praise and glory, Amen.

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THE SECOND PART
OF HIS
PILGRIM ' S PROGRESS.

" G O now, my little Book, to every place,
 " Where my *First Pilgrim* has but shewn his face,
 " Call at the door : If any say, *Who's there ?*
 " Then answer thou, *CHRISTIANA is here.*
 " If they bid thee *Come in*, then enter thou,
 " With all thy boys : and then thou knowest how ;
 " Tell who they are, also from whence they came ;
 " Perhaps they know them by their looks or name :
 " But if they should not ask them yet again,
 " If formerly they did not entertain
 " One *Christian* a pilgrim ? If they say,
 " They did, and were delighted in his way,
 " Then let them know, that those related are
 " Unto him : yea, his wife and children were.

" Tell them that they have left their house and home,
 " Are turned pilgrims, seek a world to come :
 " That they have met with hardships in their way,
 " That they do meet with troubles night and day :
 " That they have trod on serpents, fought with devils,
 " Have also overcome a many evils.
 " Yea, tell them also of the next who have
 " Of love to *pilgrimage*, been stout and brave
 " Defenders of that way, and how they still
 " Refuse this world to do their Father's will.
 " Go tell them also of those dainty things
 " That *pilgrimage* unto the *pilgrims* brings :
 " Let them acquainted be too, how they are
 " Beloved of their King, under his care ;

" What

" What goodly mansions he for them provides,
 " Tho' they meet with rough winds and swelling tides,
 " How brave a calm they will enjoy at last,
 " Who to the Lord, and by his ways hold fast.
 " Perhaps with heart and hand they will embrace
 " Thee, as they did my firstling, and will grace
 " Thee, and thy fellows, with good cheer and fare,
 " As shew well, they of pilgrims lovers are.

1. OBJECTION.

But how, If they will not believe of me
 That I am truly thine: 'cause some there be
 That counterfeit the Pilgrim, and his name,
 Seek by disguise, to seem the very same,
 And by that means have brought themselves into
 The hands and houses of I know not who.

ANSWER.

" 'Tis true, some have of late to counterfeit
 " My Pilgrim to their own, my title set;
 " Yea, others half my name and title too
 " Have stitiched to their books, to make them do;
 " But yet they by their features do declare
 " Themselves, not mine to be, whose e'er they are.
 " If such thou meet'st with, then thine only way
 " Before them all, is to *Say out thy Say*,
 " In thine own native language, which no man
 " Now useth, nor with ease dissemble can.
 " If, after all, they still of you shall doubt,
 " Thinking that you, like *gypsies*, go about
 " In naughty wise, the country to defile,
 " Or that you seek good people to beguile
 " With things unwarrantable, then send for me;
 " And I will testify you pilgrims be;
 " Yea, I will testify that only you
 " My *pilgrims* are, and that alone will do."

2. OBJECTION.

But yet, perhaps, I may inquire for him,
 Of those that with him damned life and limb.
 What shall I do, when I at such a door
 For *pilgrims* ask, and they shall rage the more?

ANSWER.

" Fright not thyself, my book, for such *bugbears*
 " Is nothing else but ground for groundless fears.
 " My *pilgrim's* book has travell'd sea and land,
 " Yet could I never come to understand
 " That it was slighted or turn'd out of door
 " By any kingdom, were they rich or poor.

" In

" In *France* and *Flanders*, where men kill each other,
 " My *Pilgrim* is esteem'd a friend, a brother.
 " In *Holland* too, 'tis said, as I am told,
 " My *Pilgrim* is with some worth more than gold.
 " *Highlanders* and *Wild-Irish* can agree
 " My *Pilgrim* should familiar with them be.
 " 'Tis in *New-England* under such advance,
 " Receives there too so much loving countenance,
 " As to be trimm'd, new cloath'd, and deck'd with gems
 " That it may shew its features and its limbs.
 " Yet more; so commonly doth my *Pilgrim* walk,
 " That of him thousands daily sing and talk.
 " If you draw nearer home, it will appear,
 " My *Pilgrim* knows no ground of shame or fear;
 " City and country will entertain
 " With *Welcome, Pilgrim*, yea, they can't refrain
 " From smiling, if my *Pilgrim* be but by,
 " Or shew his head in any company.
 " Brave gallants do my *Pilgrim* hug and love,
 " Esteem it much, yea value it above
 " Things of a greater bulk; yea, with delight,
 " Say, my *lark's* leg is better than a *kite*.
 " Young ladies, and young gentlemen too,
 " Do no small kindness to my *Pilgrim* shew;
 " Their cabinets, their bosoms, and their hearts,
 " My *Pilgrim* has, 'cause he to them imparts
 " His pretty riddles in such wholesome strains,
 " As yields them profit double to their pains
 " Of reading; yea, I think I may be bold
 " To say, some prize him far above their gold.
 " The very children that do walk the street,
 " If they do but my holy *Pilgrim* meet,
 " Salute him will, will wish him well, and say,
 " He is the only stripling of the day.
 " They that have seen him, yet admire
 " What they have heard of him, and much desire
 " To have his company, and hear him tell
 " Those *pilgrims stories* which he knows so well.
 " Yea, some that did not love him at the first,
 " But call'd him *fool* and *noddy*, say they must,
 " Now they have seen and heard him, commend,
 " And to those whom they love they do him send.
 " Wherefore, my *Second Part*, thou need'st not be
 " Afraid to shew thy head; none can hurt thee,
 " That wish but well to him that went before,
 " 'Cause thou com'st after with a second store,
 No. 5. Part II.

Y

" Of

" Of things as good, as rich, as profitable,
 " For young, for old, for stagg'ring, and for stable."

3. OBJECTION.

But some there are that say, *He laughs too loud;*
 And some do say, *His head is in a cloud.*
 Some say, *His words and stories are so dark,*
 They know not how by them to find his mark.

ANSWER.

" One may (I think) say, Both his laughs and cries
 " May well be guess'd at by his wat'ry eyes.
 " Some things are of that nature, as to make
 " One's fancy chuckle, while his heart doth ake;
 " When *Jacob* saw his *Rachael* with the sheep,
 " He did at the same time both kifs and weep.
 " Whereas some say, *A cloud is in his head,*
 " That doth but shew his wisdom's covered
 " With his own mantle, and to stir the mind
 " To search well after what he fain would find.
 " Things that seem to be hid in words obscure,
 " Do but the godly mind the more allure
 " To study what those sayings should contain,
 " That speak to us in such a cloudy strain.
 " I also know a dark similitude
 " Will on the curious fancy more intrude,
 " And will stick faster in the heart and head,
 " Than things from similies not borrowed.
 " Wherefore, my book, let no discouragement
 " Hinder thy travels: thou art sent
 " To friends, not foes, to friends that will give place
 " To thee, thy pilgrims and thy words embrace.
 " Besides, what my first Pilgrim left conceal'd
 " Thou, my brave second Pilgrim, has reveal'd;
 " What *Christian* left lock'd up, and went his way,
 " Sweet *Christiana* opens with her key."

4. OBJECTION.

But some love not the method of your first;
 Romance they count it, throw't away as dust.
 If I should meet with such, What should I say?
 Must I slight them as they slight me, or nay?

ANSWER.

" *Christiana*, if with such thou meet,
 " By all means in all loving-wise them greet;
 " Render them not reviling for revile;
 " But if they frown, I pr'ythee on them smile:
 " Perhaps 'tis nature, or some ill report,
 " Has made them thus despise, or thus retort.

" Some

" Some love no fish, some love no cheefe, and some
 " Love not their friends, nor their own house or home.
 " Some start at pig, slight chicken, love not fowl,
 " More than they love a cuckow, or an owl,
 " Leave such, my *Christiana*, to their choice,
 " And seek those, who to find thee will rejoice:
 " By no means strive, but in humble-wise,
 " Present thee to them in thy pilgrims guise.
 " Go then, my little book, and shew to all
 " That entertain, and bid thee welcome shall,
 " What thou shalt keep close, shut up from the rest,
 " And wish what thou shalt shew them may be blest.
 " To them for good, and make them chuse to be
 " Pilgrims by better far than thee and me.
 " Go then, I say, tell all men who thou art,
 " Say, I am *Christiana*, and my part
 " Is now with my four sons to tell you what
 " It is for men to take a Pilgrim's lot.
 " Go also, tell them who and what they be,
 " That now do go on pilgrimage with thee:
 " Say, Here's my neighbour *Mercy*, she is one
 " That has long time with me a pilgrim gone:
 " Come, see her in her virgin face, and learn
 " 'Twixt idle ones and pilgrims to discern.
 " Yea, let young damsels learn of her to prize
 " The world which is to come in any wise:
 " When little tripping maidens follow God,
 " And leave old doting sinners to his rod:
 " 'Tis like those days wherein the young ones cry'd
 " *Hosanna*, when the old ones did deride.
 " Next tell them of old *Honest*, whom you found
 " With his white hairs treading the pilgrim's ground,
 " Yea, tell them how plain-hearted this man was,
 " How after his good Lord he bare the cross:
 " Perhaps with some grey head this may prevail
 " With Christ to fall in love, and sin bewail.
 " Tell them also, how Master *Fearing* went
 " On pilgrimage, and how the time he spent
 " In solitariness, with fears and cries;
 " And how, at last, he won the joyful prize.
 " He was a good man, tho' much down in spirit;
 " He is a good man, and doth life inherit.
 " Tell them of Master *Feeble-mind* also,
 " Who not before, but still behind would go;
 " Shew them also how he'd like to have been slain,
 " And how one *Great-Heart* did his life regain:

" This man was true of heart, tho' weak in grace,
 " One might true godliness read in his face.
 " Then tell them of Master *Ready-to-halt*,
 " A man with crutches, but much without fault:
 " Tell them how Master *Feeble-mind* and he
 " Did love, and in opinion much agree,
 " And let all know, tho' weakness was their chance,
 " Yet sometimes one would sing, the other dance.
 " Forget not Master *Valiant-for-the-truth*,
 " That man of courage, though a very youth:
 " Tell every one his spirit was so stout,
 " No man could ever make him face about;
 " And how *Great-heart* and he could not forbear,
 " But put down *Doubting-Castle*, slay *Despair*.
 " Overlook not Master *Despondency*,
 " Nor *Much-afraid* his daughter, though they lie
 " Under such mantles, as may make them look
 " (With some) as if their God had them forlook.
 " They softly went, but sure, and at the end
 " Found that the Lord of *pilgrims* was their friend.
 " When thou hast told the world of all these things,
 " Then turn about my book, and touch these strings;
 " Which, if but touch'd, will such music make,
 " They'll make a *cripple* dance, a *giant* quake.
 " Those *riddles* that lie couch'd within thy breast,
 " Freely propound, expound: and for the rest
 " Of thy mysterious lines, let them remain
 " For those whose nimble fancies shall them gain.
 " Now may this *little book* a blessing be
 " To those who love this *little book* and me:
 " And may its buyer have no cause to say,
 " His money is but lost, or thrown away;
 " Yea, may this *Second Pilgrim* yield that fruit
 " As may with each good *pilgrim's* fancy suit;
 " And may it some persuade that go astray,
 " To turn their foot and heart to the right way:"

Is the hearty prayer of

The AUTHOR,

JOHN BUNYAN.

THE

THE
PILGRIM'S PROGRESS
COMPLETE:

WITH
NOTES

EXPLANATORY AND IMPROVING,

By MR. M A S O N.

P A R T. II.

COURTEOUS COMPANIONS,

SOME time since, to tell you a DREAM that I had of *Christian* the pilgrim, and of his dangerous journey towards the *Cœlestial* Country, was pleasant to me and profitable to you. I told you then also what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage; insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction which he feared would come by staying with them in the City of Destruction; wherefore, as I then shewed you, he left them, and departed.

Now it hath so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts where he went, and so could not, till

now, obtain an opportunity to make further enquiry after whom he left behind, that I might give an account of them. But having had some concerns that way of late, I went down again thitherward. Now having taken up my lodgings in a wood, about a mile off the place, as I slept, I dreamed again.

And as I was in my dream, behold an aged gentleman came by where I lay; and because he was to go to some part of the way that I was travelling, methought I got up and went with him. So as we walked, and as travellers usually do, I was as if we fell into a discourse, and our talk happened to be about *Christian*, and his travels: for thus I began with the old man.

Sir, said I, what town is that there below, that lieth on the left-hand of our way?

Then said Mr. *Sagacity* (for that was his name) It is the City of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was that city, quoth I; I went once myself through that town: and therefore I know that this report you give of it is true.

Sag. Too true; I wish I could speak truth in speaking better of them that dwell therein.

Well, Sir, quoth I, then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good: Pray did you never hear what happened to a man some time ago in this town (whose name was *Christian*) that went on a pilgrimage up towards the higher regions?

Sag. Hear of him? Ay, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears that he met with and had on his journey; besides, I must tell you, all our country rings with him; there are but few houses that have heard of him and his doings, but have sought after and got the records of his pilgrimage; yea, I think I may say that this hazardous journey has got many well-wishers to his ways: for though when he was here he was *fool* in every man's mouth, yet now he is gone, he is highly commended of all. For, it is said, he lives bravely where he is: yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains (a).

*Christians
are well
spoken of
when gone,
though called
fools while
they are
here.*

They may, quoth I, well think, if they think any thing that is true, that he liveth well where he

(a) This is quite natural and very common. The men of this world will canonize those for saints, when dead, whom they stigmatized with the vilest names when living.

he is; for he now lives at and in the Fountain of Life, and has what he has without labour or sorrow, for there is no grief mixed therewith. But pray, what talk have the people about him?

Sag. Talk! the people talk strangely about him: some say, that he now walks in white! that he wears a chain of gold about his neck*; that he has a crown of gold, beset with pearls, upon his head: others say, that the shining ones, that sometimes shewed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another. Besides, it is confidently affirmed concerning him, that the King of the place where he is†, has bestowed upon him already a very rich and pleasant dwelling at court, and that he every day eateth and drinketh, and walketh and talketh with him, and receiveth the smiles and favours of him that is Judge of all there. Moreover, it is expected of some, that this Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him‡, and had him so much in derision, when they perceived that he would be a pilgrim.

(b) For they say, that now he is so in the affections of his prince, and that his Sovereign is so much concerned with the indignities that were cast upon *Christian*, when he became a pilgrim, that he will look upon all as done to himself; and no marvel, for it was for the love that he had to his Prince, that he ventured as he did (c).

I dare say, quoth I, I am glad of it; I am glad for the poor man's sake, for that now he has rest from his labour §, and for

living. Besides many others I could mention, this I have peculiarly remarked in respect to that man of God, that faithful minister of Christ, the late Rev. Mr. Whitfield. Scarce any one went through more public reproach than he did; yet, how often have I been amazed to hear, persons who held him, his character and conduct, in the vilest contempt when living, who now he is dead, speak in the most respectful manner of him! O let us leave our characters to him, who died for our sins, and to whom we can commit our souls.

* Rev. iii. 4. Ch. vi. 11. + Zech. iii. 7. Luke xiv. † Judg. xiv. 15.
§ Luke x. 16. Rev. xiv. 13. Pf. cxxvi. 5, 6.

(b) Christian's King will take Christian's part. O pilgrim, write this upon the table of thine heart, and read it every step of thy journey.

(c) Mark this well. No matter what profession we make, if the love of Christ be not its foundation. All is nothing without this love. It is this love in the heart, that, like oil in the lamp, keeps the profession of Christ burning bright. The more this love is felt, the more ardent the fire of zeal burns, and the more steady we shall follow on to know the Lord; and never leave off, nor give over, till we see and enjoy the Lord in his kingdom. The Lord inflame our love to himself, his truth, and his ways!

that

that he now reaps the benefit of his tears with joy ; and for that he has got beyond the gun-shot of his enemies, and is out of the reach of them that hate him. I also am glad, for that a rumour of these things is noised abroad in this country ; who can tell but that it may work some good effect on some that are left behind ? But pray, Sir, while it is fresh in my mind, do you hear any thing of his wife and children ? Poor hearts, I wonder in my mind what they do.

Sag. Who ? *Christiana* and her sons ? They are like to do well, as did *Christian* himself ; for though they all played the fool at first, and would by no means be persuaded either by the tears or entreaties of *Christian*, yet second thoughts have wrought wonderfully with them ; so they have packed up, and are also gone after him (d).

Better and better, quoth I : But, what ! Wife and children and all ?

Sag. It is true, I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then, said I, a man may report it for a truth ?

Sag. You need not fear to affirm it : I mean, that they are all gone on pilgrimage, both the good woman and her four boys. And being we are, as I perceive, going some considerable way together, I will give you an account of the whole matter.

This *Christiana* (for that was her name) from the day that she with her children betook themselves to a pilgrim's life, after her husband was gone over the river, and she could hear of him no more, her thoughts began to work in her mind. First, for that she had lost her husband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation in the remembrance of the loss of loving relations. This therefore of her husband did cost her many a tear. But this was not all, for *Christiana* did also begin to consider with herself, Whether her unbecoming behaviour towards her husband was not one cause that she saw him no more ; and that in such sort he was taken away from her.

*Mark this
you that are
churlish to
your godly
relations.*

(d) Though moral suasions, and all the affectionate arguments from a tender husband, or an affectionate parent, may prove ineffectual for the present ; yet, when the Lord works by his mighty power, then only they prove effectual to saving purposes. Yet, let us not neglect our duty, but be earnest in it, and leave the event to sovereign grace.

And upon this, came into her mind, by swarms, all her unkind, unnatural, and ungodly carriage to her dear friend; which also clogged her conscience, and did load her with guilt. She was moreover much broken with calling to remembrance the restless groans, the brinish tears, and self-bemoaning of her husband, and how she did harden her heart against all his entreaties, and loving persuasions (of her and her sons) to go with him; yea, there was not any thing that *Christian* either said to her, or did before her, all the while that his burthen did hang on his back, but it returned upon her like a flash of lightening, and rent the caul of her heart in funder; especially that bitter outcry of his, *What shall I do to be saved?* did ring in her ears most dolefully (e).

Part I.

Then said she to her children, Sons, we are all undone. I have sinned away your father, and he is gone: he would have had us go with him, but I would not go myself. I also hindered you of life. With that the boys fell into tears, and cried to go after their father. Oh! said *Christiana*, that it had been but our lots to go with him, then it had fared well with us, beyond what it is like to do now. For though I formerly foolishly imagined concerning the troubles of your father, that they proceeded of a foolish fancy that he had, or for that he was over-run with melancholy humours; yet now it will not out of my mind, but that they sprang from another cause, to wit, for that the light of life was given him*; by the help of which, as I perceive, he has escaped the snares of death (f). Then they wept all again, and cried, *Oh, wo worth the day!*

p. 10, 11.

The next night *Christiana* had a dream; and behold, she saw as if a broad parchment was opened before her †, in which were recorded the sum of her ways, and the crimes, as she thought, looked *very black upon her*. Then she cried out aloud in her

Christiana's dream.

* James i. 23, 24, 25.

† Luke xviii. 30.

(e) Here see, what those who cruelly and unkindly treat their godly relations and friends on account of their religion, must come to, feel in the bitterness of their spirit, and groan under in the sorrow of their soul, if ever the Lord grants them repentance unto life.

(f) Is it any marvel, that a quickened, enlightened sinner should be judged by those around him, who are yet dead in their sins, to be full of whims and melancholy? No: It is very natural for them to think us fools and mad; but we *know* that they really are so. For when it pleases the Lord to take the veil of unbelief off the heart, and to remove the scales of ignorance from the eyes, then they will confess with Christians, that *the light of life* is given to us.

sleep, *Lord have mercy upon me a sinner* (g); and the little children heard her.

After this, she thought she saw two very ill-favoured ones standing by her bed-side, and saying, "What shall we do with this woman? For she cries out for mercy waking and sleeping: if she be suffered to go on as she begins, we shall lose her as we have lost her husband. Wherefore we must, by some way, seek to take her off from the thoughts of what shall be hereafter, else all the world cannot help but she will become a pilgrim."

Now she awoke in a great sweat, also a trembling was upon her; but after a while she fell to sleeping again. And then she thought she saw *Christian* her husband in a place of bliss among many immortals, with a harp in his hand, standing and playing upon it before one that sat on a throne, with a rainbow about his head. She saw also as if he bowed his head with his face to the paved work that was under his Prince's feet, saying, *I heartily thank my Lord and King for bringing me into this place*. Then shouted a company of them that stood round about and harped with their harps: but no man living could tell what they said, except *Christian* and his companions.

Next morning, when she was up, had prayed to God, and talked with her children a while, one knocked hard at the door; to whom she spake out, saying, *If thou comest in God's name, come in*. So he said *Amen*; and opened the door, and saluted her with *Peace on this house*. The which when he had done, he said, *Christiana*, knoweth thou wherefore I am come? Then she blushed and trembled, also her heart began to wax warm with desires to know from whence he came, and what his errand was to her. So he said unto her, My name is *Secret* (h), I dwell with

(g) This is the very first cry of an awakened sinner, mercy for the lost and miserable: and no sooner are the sinner's eyes opened to see his ruined, desperate state, and to cry for mercy, but the god of this world, who hitherto had blinded the eyes, and kept the heart secure by presumption, now opposes the sinner's progress to a throne of grace, to a God of mercy, and to the Saviour of the lost. Satan does not easily part with his prey. But Jesus the strong man, armed with almighty power and everlasting love, will conquer and cast him out. That is the sinner's mercy, or none could ever be saved.

(h) "The fear of the Lord is the beginning of wisdom," Psalm cxi. 10. and "the secret of the Lord is with them who fear him," Psalm xxv. 14. The Spirit, the

with those that are high. It is talked of where I dwell, as if thou hadst a desire to go thither; also there is a report that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these babes in their ignorance. *Christiana*, the Merciful One has sent me to tell thee, that he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He also would have thee to know, That he inviteth thee to come into his presence, to his table, and that he will feed thee with the fat of his house, and with the heritage of *Jacob* thy father.

There is *Christian* thy husband, *that was*, with legions more, his companions, ever beholding that face that doth minister life to beholders: and they will all be glad, when they shall hear the sound of thy feet step over thy Father's threshold.

Christiana at this was greatly abashed in herself, and bowed her head to the ground. This *Vision* proceeded, and said, *Christiana*, here is also a letter for thee, which I have brought from thy husband's King; so she took it and opened it, but it smelt after the manner of the best perfume*. Also it was written in letters of gold. The contents of the letter were these: *That the King would have her to do as did Christian her husband, for that he was the way to come to this city, and to dwell in his presence with joy for ever.* At this the good woman was quite overcome: so she cried out to her visitor, Sir, will you carry me and my children with you, that we may also go and worship the King?

Christiana
quite over-
come.

Then said the visitor, *Christiana! the bitter is before the sweet.* Thou must through troubles, as he did that went before thee, enter the Cœlestial City. Wherefore I advise thee to do as did *Christian* thy husband: Go to the *Wicket-gate* yonder over the plain, for that stands in the head of the way up which thou must go, and I wish thee all good speed. Also I advise thee, that thou put this letter in thy bosom: that thou read therein to thyself, and to thy children, until they have got it by heart; for it is one of the songs that thou must sing while thou art in this house of thy pilgrimage†: also this thou must deliver in at the farther gate (i).

*Farther in-
structions to
Christiana.*

Now

the Comforter, never convinces the soul of sin, but he also revives and comforts the heart with glad tidings of free and full pardon of sin, through the blood of the LAMB.

* Song. i. 2.

† Ps. cxix. 55.

(i) Says our Lord, "When the Spirit is come, he shall testify of me—he shall lead you

Now I saw in my dream, that this old gentleman, as he told me this story, did himself seem to be greatly affected therewith. He moreover proceeded, and said: So *Christiana* called her sons together, and began to address herself unto them:

Christiana My sons, I have, as you may perceive, been of
prays well for late under much exercise in my soul, about the
her journey. death of your father; not for that I doubt at all of his happiness; for I am satisfied now that he is well. I have been also much affected with due thoughts of mine own state and yours, which I verily believe is by nature miserable. My carriage also to your father in his distress, is a great load to my conscience; for I hardened both my heart and yours against him, and refused to go with him on pilgrimage.

The thoughts of these things would now kill me outright, but that for a dream which I had last night, and but that for the encouragement that this stranger has given me this morning. Come, my little children, let us pack up and begone to the Gate that leads to that celestial country, that we may see your father and be with him and his companions in peace, according to the laws of that land.

Then did her children burst out into tears, for joy that the heart of their mother was so inclined. So that the visitor bid them farewell: and they began to prepare to set out for their journey.

But while they were thus about to be gone, two of the women that were *Christiana's* neighbours, came up to her house, and knocked at the door. To whom she said as before. At this the women were stunned; for this kind of language they used not to hear, or to perceive to drop from the lips of *Christiana* (k). Yet they came in: but behold, they found the good woman preparing to be gone from her house.

So they began and said, Neighbour, pray what is your meaning by this?

you into all truth—he shall shew you things to come.” All this the convinced sinner finds true in experience. As the Spirit testifies of Christ, so he leads the soul to Christ, that he may be the sinner's only hope, righteousness, and strength. Thus he glorifies Christ.

(k) Reader, stop and examine: did never any of your former friends and carnal acquaintance take knowledge of a difference of your language and conduct? Do they still like and approve of you as well as ever? What reason, then, have you to think yourself a pilgrim? for no sooner does any one commence a pilgrim, but that word is fulfilled, “For then I will turn to the people a pure language,” Zeph. iii. 2. If the heart be ever so little acquainted with the Lord, the tongue will discover it, and the carnal and profane will ridicule and despise you for it. This will ever be found true.

Christiana answered, and said to the eldest of them, whose name was Mrs. *Timorous*, I am preparing for a journey. (This *Timorous* was daughter to him *Part I. p. 43.* that met *Christian* upon the hill of *Difficulty*, and would have had him gone back for fear of the lions.

Tim. For what journey, I pray you?

Christ. Even to go after my old husband; and with that she fell a weeping!

Tim. I hope not so, good neighbour; pray, for your children's sake, do not so unwomanly cast away yourself. *Timorous comes to visit*

Christ. Nay, my children shall go with me, not one of them is willing to stay behind. *Christiana, with Mercy,*

Tim. I wonder, in my heart, what or who has brought you into this mind. *one of her neighbours.*

Christ. Oh, neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

Tim. Pr'ythee, what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go nobody knows where?

Christ. Then *Christiana* replied, I have been sorely afflicted since my husband's departure from me; but especially since he went *over the river.* But that *Death.* which troubleth me most, is my churlish carriage to him, when he was under his distress. Besides, I am now as he was then; nothing will serve me, but going on pilgrimage. I was dreaming last night, that I saw him. O that my soul was with him. He dwelleth in the presence of the King of the country; he sits and eats with him at his table; he is become a companion of *immortals**, and has a house, now given him to dwell in, to which the best palace on earth, if compared, seems to me but as a dunghill. The Prince of the palace has also sent for me, with promises of entertainment, if I shall come to him; his messenger was here even now, and brought me a letter, which invites me to come. And with that she plucked out her letter, and read it, and said to them (1), What now will you say to this?

Tim. Oh! the madness that has possessed thee and thy husband! to run yourself upon such difficulties! You have

* 1 Cor. v. 1-4.

(1) This was a love-letter, full of the love of Jesus, and the precious invitation of his loving heart to sinners to come unto him, as recorded in his blessed word. Happy sinners, whose eyes are opened to read them! But this the world calls madness.

heard,

heard, I am sure, what your husband did meet with, even in a manner, at the first step that he took on his way, as our neighbour *Obstinate* can yet testify, for he went along with him; yea, and

Pliable too, until they, like wise men, were afraid to go any farther. We also heard, over and above, how he met with the Lions, *Apollyon*, the Shadow of Death, and many other things. Nor is the danger that he met with at

The reasonings of the flesh. *Vanity-Fair* to be forgotten by thee. For if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider also, that these four sweet babes are thy children,

thy flesh, and thy bones. Therefore though thou shouldst be so rash as to cast away thyself; yet for the sake of the fruit of thy body, keep thou at home (m).

But *Christiana* said unto her, Tempt me not, my neighbour: I have now a prize put into my hand to get again, and I should be a fool of the greatest sort, if I should have no heart to strike in with the opportunity. And for that you tell me of all these troubles, that I am like to meet with in the way, they are so

A pertinent reply to fleshly reasonings. far from being to me a discouragement, that they shew I am in the right. "The bitter must come before the sweet," and that also will make the sweet the sweeter. Wherefore since you came not to my house in *God's name*, as I said, I pray you be gone, and do not disquiet me farther (n).

Then *Timorous* also reviled her, and said to her fellow; Come, neighbour *Mercy*, let us leave her in her own hands, she scorns our counsel and company. But *Mercy*

Mercy's bowels yern over Christiana. was at a stand, and that for a two-fold reason, first, Her bowels yerned over *Christiana*. So she said within herself, If my neighbour will be gone,

(m) The Lord, who quickens us by his Spirit, and calls us by his word, well knows the carnal enemies who will oppose our progress in the divine life: therefore he tells us, "If thy brother, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly from the Lord, thou shalt not hearken unto him," &c. Deut. xiii. 6. Let the word of God be the rule, and *Christiana's* conduct an example to all who are setting their face Zion-ward. O beware of the reasoning of the flesh. Dread to look back. Tremble at the thought of going back; for the Lord hath no pleasure in such, Heb. x. 38.

(n) That is right. It is well to be *bold* in the name of the Lord, and *blunt* with those who seek to turn us away from following on to know the Lord: for nothing less than life and salvation, or death and damnation, will be the issue of it. O pilgrims, beware, beware of parleying with the carnal. Ever remember, you have a nature prone to catch the falling spark from their flint and steel, and tinder about you ever ready to take the fire.

I will go a little way with her, and help her. 2dly. Her bowels yerned over her own soul (for what *Christiana* had said, had taken some hold upon her mind). Wherefore she said within herself again, I will yet have more talk with this *Christiana*, and if I find truth and life in what she shall say, myself with my heart shall also go with her. Wherefore *Mercy* began thus to reply to her neighbour *Timorous*.

Mercy. Neighbour, I did indeed come with you to see *Christiana* this morning; and since she is, as you see, a taking her last farewell of the country, I think to walk this sun-shiny morning, a little with her, to help her on that way. But she told her not of the second reason, but kept it to herself.

Timorous for-
sakes her, but
Mercy cleaves
to her.

Tim. Well, I see you have a mind to go a fooling too; but take heed in time, and be wise; while we are out of danger, we are out; but when we are in, we are in. So *Mrs. Timorous* returned to her house, and *Christiana* betook herself to her journey (o). But when *Timorous* was got home to her house, she sends for some of her neighbours, to wit, *Mrs. Bar's-Eyes*, *Mrs. Inconsiderate*, *Mrs. Light-mind*, and *Mrs. Know-nothing*. So when they were come to her house, she falls to telling of the story of *Christiana*, and of her intended journey. And thus she began her tale.

Timorous ac-
quaints her
friends, what
the good *Chris-
tiana* intends
to do.

Tim. Neighbours, having but little to do this morning, I went to give *Christiana* a visit; and when I came at the door, I knocked, as you know it is our custom: And she answered, *If you come in God's name, come in*. So in I went, thinking all was well: but when I came in, I found her preparing herself to depart the town, she, and also her children. So I asked her, what was her meaning by that? And she told me in short, that she was now of a mind to go on pilgrimage, as did her husband. She told me also a dream that she had, and how the King of the country where her husband was, had sent her an inviting letter to come thither.

(o) Here we see our Lord's word verified, "The one shall be taken, and the other left," Matt. xxiv. 41. *Mercy* is called, and *Timorous* left. All to appearance seems chance and accident, that any come to the knowledge of the truth; but electing love directs all things, and sovereign grace over-rules all things: and "all things are of God, who hath reconciled us to himself by Jesus Christ," 2 Cor. v. 18. O ever bow to divine sovereignty: ever adore discriminating grace! what shall we say to these things? "If God be for us, who shall be against us?" Rom. viii. 31.

Then

Mrs. Know-nothing.

Then said *Mrs. Know-nothing*, And what! do you think she will go?

Tim. Ay, go she will, whatever comes on't; and methinks I know it by this; for that which was my great argument to persuade her to stay at home (to wit, the troubles she was like to meet with in the way) is one great argument with her, to put her forward on her journey. For she told me in so many words, "The bitter goes before the sweet:" yea, and forasmuch as it doth, it makes the sweet the sweeter.

Mrs. Bat's-eyes. Oh this blind and foolish woman, said she; and will she not take warning by her husband's afflictions? For my part, I see, if he were here again, he would rest him content in a whole skin, and never run so many hazards for nothing.

Mrs. Inconsiderate. *Mrs. Inconsiderate* also replied, saying, Away with such fantastical fools from the town: a good riddance, for my part, I say of her; should she stay where she dwells, and retain this mind, who could live quietly by her? for she will either be dumpish or un-neighbourly, to talk of such matters as no wise body can abide: wherefore, for my part, I shall never be sorry for her departure; let her go, and let better come in her room: it was never a good world since these whimsical fools dwelt in it (p).

Then *Mrs. Light-mind* added as followeth: Come, put this kind of talk away. I was yesterday at *Madam Wanton's*, where we were as merry as the maids. For who do you think should be there, but I and *Mrs. Love-the-flesh*, and three or four more, with *Mrs. Lechery*, *Mrs. Filth*, and some others: so there we had music, and dancing, and what else was meet to fill up the pleasure. And I dare say, my lady herself is an admirable well-bred gentlewoman, and *Mr. Lechery* is as pretty a fellow. By this time *Christiana* was got on her way, and *Mercy* went along with her: so as they went, her children being there also, *Christiana* began to discourse. And, *Mercy*, said *Christiana*, I take this as an unexpected favour, that thou shouldst set foot out of doors to accompany me a little in my way.

Part I. p. 69.

Discourse between Mercy and good Christiana.

(p) O how do such carnal wretches sport with their own damnation, while they despise the precious truths of God, and ridicule his beloved chosen and called people! But, as it was in the beginning, he who was born after the flesh persecuted him who was born after the Spirit, so it is now, and will be for ever; as long as the seed of the woman, and the seed of the serpent, are upon the earth.

Mercy.

Mercy. Then said young *Mercy* (for she was but young), If I thought it would be to purpose to go with you, I would never go near the town.

Mercy inclines to go.

Christ. Well, *Mercy*, said *Christiana*, cast in thy lot with me, I well know what will be the end of our pilgrimage; my husband is where he would not but be for all the gold in the *Spanish* mines. Nor shalt thou be rejected, though thou goest but upon *my invitation*. The King, who hath sent for me and my children, is one that delighteth in *Mercy*. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me, only go along with me (q).

Christiana would have her neighbour wish her.

Mercy. But how shall I be ascertained that I also should be entertained? Had I this hope from one that can tell, I would make no stick at all, but would go, being helped by him that can help, though the way was never so tedious (r).

Mercy doubts of acceptance.

Christ. Well, loving *Mercy*, I will tell thee what thou shalt do; go with me to the *Wicket-Gate*, and there I will further enquire for thee; and if there thou shalt not meet with encouragement, I will be content that thou return to thy place; I also will pay thee for thy kindness which thou shewest to me and my children in the accompanying of us in our way as thou dost.

Christiana allures her to the Gate, which is Christ, and promises to enquire for her.

Mercy. Then will I go thither, and will take what shall follow; and the Lord grant that my lot may there fall, even as the King of heaven shall have his heart upon me (s).

Mercy prays.

(q) Such is the true spirit of real pilgrims, that do not love to eat their precious morsel alone. They wish others to know precious Christ, and to become followers of him with themselves. O how happy are they, when the Lord is pleased to draw the hearts of any of their fellow sinners to himself!

(r) Though *Christiana* clearly saw and knew her calling of God, yet *Mercy* did not: therefore she is in doubt about it. Just so it is with many at their first setting out. Hence they are ready to say (and I have met with many who have said) that they could even wish to have had the most violent convictions of sin, and to have been as it were shook over the mouth of hell, that they might have had a greater certainty of their being called of God. But this is speaking unadvisedly. Better to take the apostle's advice: "Give all diligence to make your calling sure."

(s) Here is a precious discovery of a heart divinely instructed. Mind, here is no looking to any thing *Mercy* was in herself, nor to any thing she could do for herself for hope; but all is resolved into this, all is cast upon this, even THE LOVE OF THE HEART OF THE KING OF HEAVEN. Reader, can you be content with this lot? Can you cast all, and rest all, upon the love of Christ? Then blest his loving name for giving you a pilgrim's heart.

Christiana was then glad at her heart, not only that she had a companion, but also for that she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and *Mercy* began to weep. Then said

Christiana, Wherefore weepeth my sister so?

Mercy. Alas! said she, who can but lament, that shall but rightly consider what a state and condition my poor relations are in, that yet remain in our sinful town: and that which makes my grief the more, is, because they have no instruction, nor any to tell them what is to come (t).

Christ. Bowels become pilgrims: and thou dost for thy friends, as my good *Christian* did for me when he left me; he mourned for that I would not heed nor regard him, but his Lord and ours did gather up his tears, and put them into his bottle; and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, *Mercy*, that these tears of thine will not be lost; for the Truth hath said, that "they that sow in tears, shall reap in joy and singing*." And "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Then said *Mercy*,

" Let the most blessed be my guide,
 " If 't be his blessed will,
 " Unto his gate, into his fold,
 " Up to his holy hill:
 " And never let him suffer me
 " To swerve or turn aside
 " From his free-grace, and holy ways,
 " Whate'er shall me betide.
 " And let him gather them of mine,
 " That I have left behind;
 " Lord, make them pray they may be thine,
 " With all their heart and mind."

* Pf. cxvi. 5.

(t) This is natural; when we know the worth of our souls, and the preciousness of Christ's salvation, and weep over ourselves, and for our sins, to mourn and weep for our dear carnal relatives, lest they should be lost, and to wish for their salvation also.



W. Boucher del. & sculp.

*Christiana, her Childien, and Mercy leave the
City of Destruction.*

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Now my old friend proceeded, and said—But *Part I. p. 15.*
when *Christiana* came to the Slough of *Despond*,
she began to be at a stand; for, said she, this is the place in
which my dear husband had like to have been
smothered with mud. She perceived also, that *Their own*
notwithstanding the command of the King to make *carnal con-*
this place for pilgrims good, yet it was rather worse *clusions, in-*
than formerly. So I asked if that was true? Yes, *stead of the*
said the old gentleman, too true: for many there *word of life.*
be, that pretend to be the King's labourers, and
say, they are for mending the King's highway, that bring dirt
and dung instead of stones, and so mar instead of mending (u).
Here *Christiana* therefore, and her boys, did make a stand:
but said *Mercy*, Come, let us venture, only let us
be wary. Then they looked well to their steps, *Mercy the*
and made a shift to get staggering over. *boldest at the*

Yet *Christiana* had like to have been in, and *Slough of*
that not once or twice. Now they had no sooner *Despond.*
got over, but they thought they heard words that
said unto them, "Blessed is she that believeth, for there shall be
a performance of what has been told her from the Lord *."

Then they went on again; and said *Mercy* to *Christiana*, Had
I as good ground to hope for a loving reception at the Wicket-
gate, as you, I think no Slough of *Despond* could discourage me.

Well, said the other, you know your sore, and I know mine;
and, good friend, we shall all have enough evil before we come
to our journey's end.

For it cannot be imagined, that the people that design to
attain such excellent glories as we do, and that are so envied
that happiness as we are; but that we shall meet with what
fears and snares, with what troubles and afflictions, they can
possibly assault us with, that bate us.

And now Mr. *Sagacity* left me to dream out my dream by

* Luke i. 45.

(u) But instead of being what they profess, the King's labourers, Paul calls them
gospel-perversers, and soul-troublers, Gal. v. 10. For, instead of preaching a free,
full, and finished salvation, graciously bestowed as of free gift and by rich grace, upon
poor sinners who can do nothing to intitle themselves to it, or to gain an interest in it;
behold, these wretched daubers set forth salvation to sale upon certain terms and con-
ditions which sinners are to perform and fulfil. Thus they distress the upright and
sincere, and deceive the self-righteous and unwary into pride and delusion. Thus
they mar, instead of mend the way; and bring dirt and dung, instead of stones, to
make the way sound and safe for pilgrims. Beware of the sophistry of free will, self-
righteous preachers; for they only perplex the mind, puzzle the conscience, but
never make good the ground of hope in the sinner's heart upon the Saviour of the
lost.

myself. Wherefore, methought I saw *Christiana* and *Mercy*, and the boys, go all of them up to the Gate: to which, when they came, they betook themselves to a short debate, about *how* they must manage their calling at the Gate: and what should be said unto him that did open unto them. So it was concluded, since *Christiana* was the eldest, that she should knock for entrance, and that she should speak to him that did open for the rest. So *Christiana* began to knock, and, as her poor husband did, she knocked and knocked again.

Part I.

p. 24.

The dog, the devil, an enemy to prayer.

Christiana and her companions perplexed about prayer.

But instead of any that answered, they all thought that they heard as if a dog came barking upon them; a dog, and a great one too, and this made the women and children afraid. Nor durst they for a while to knock any more, for fear the *mas-tiff* should fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do: knock they durst not for fear of the dog; go back they durst not, for fear the keeper of that Gate should espy them as they so went, and be offended with them: at last they thought of knocking again, and knocking more vehemently than they did at first. Then said the Keeper of the Gate, Who is there? So the dog left off to bark, and he opened upon them (x).

Then *Christiana* made low obeisance, and said, Let not our Lord be offended with his handmaidens, for that we have knocked at his princely Gate. Then said the keeper, Whence came ye? And what is that you would have?

Christiana answered, We are come from whence *Christian* did come, and upon the same errand as he; to wit, to be, if it shall please you, graciously admitted, by this Gate, into the way that leads unto the Cœlestial City. And I answer, my Lord, in the next place, that I am *Christiana*, once the wife of *Christian*, that now is gotten above.

With that the Keeper of the Gate did marvel, saying, What

(x) No sooner does a poor sinner open his lips in prayer to Jesus, but the devil will bark and roar at him, and by all means try to terrify and discourage him. Do you find this? What is our remedy against this? Resist the devil, and he will fly from you, James iv. 7. Draw nigh to God, and he will draw nigh to you, James iv. 8. O ever remember our dear Lord's word, men should pray always, and not faint, Luke xviii. 1.

is she now become a pilgrim, that but a while ago abhorred that life? Then she bowed her head, and said, Yea, and so are these my sweet babes also.

Then he took her by the hand, and let her in, and said also, "Suffer the little children to come unto me;" with that he shut up the Gate. This done, he called to a trumpeter that was above, over the Gate, to entertain *Christiana* with shouting, and sound of trumpet, for joy. So he obeyed, and sounded, and fill'd the air with his melodious notes.

How Christiana is entertained at the gate.

Now all this while poor *Mercy* did stand without, trembling and crying for fear that she was rejected. But when *Christiana* had got admittance for herself and her boys, then she began to make intercession for *Mercy*.

Christiana's prayer for her friend Mercy.

Christ. And she said, My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself: one that is much dejected in her mind, for that she comes, as she thinks, without sending for: whereas I was sent to by my husband's King to come.

Now *Mercy* began to be very impatient, and each minute was as long to her as an hour; wherefore she prevented *Christiana* from a fuller interceding for her, by knocking at the Gate herself. And she knocked then so loud, that she made *Christiana* to start. Then said the Keeper of the Gate, Who is there? And *Christiana* said, It is my friend.

The delays make the hungry soul the ferventer.

So he opened the Gate and looked out, but *Mercy* was fallen down without in a swoon, for she fainted, and was afraid that no gate would be opened to her.

Mercy faints.

Then he took her by the hand, and said, *Damsel*, I bid thee arise.

O Sir, said she, I am faint; there is scarce life left in me. But he answered, that one* said, "When my soul fainted within me, I remembered the Lord, and my prayer came unto thee, into thy holy temple." Fear not, stand upon thy feet, and tell me wherefore thou art come.

Mercy. I am come for that unto which I was never invited as my friend *Christiana* was. Hers

The cause of her fainting.

* Jonah ii. 7.

was from the King, and mine was but from her. Wherefore I presume (y).

Did she desire thee to come with her to this place?

Mercy. Yes; and, as my Lord sees, I am come. And if there is any grace or forgiveness of sins to spare, I beseech that thy poor handmaid be partaker thereof.

Then he took her again by the hand, and led her gently in, and said, I pray for all them that believe on me,

Mark this. by what means soever they come unto me. Then said he to those that stood by, Fetch something, and give it *Mercy* to smell on, thereby to stay her faintings: So they fetched her a bundle of myrrh; a while after she was revived.

And now were *Christiana* and her boys, and *Mercy*, received of the Lord at the head of the way, and spoke kindly unto by him. Then said they yet farther unto him, We are sorry for our sins, and beg of our Lord his pardon, and farther information what we must do.

I grant pardon, said he, by word and deed*; by word in the promise of forgiveness; by deed, in the way I obtained it. Take the first from my lips with a kiss, and the other as it shall be revealed.

Now I saw in my dream, that he spake many good words unto them, whereby they were gladdened. He also had them up to the top of the Gate, and shewed them by what deed they were saved; and told them withal, that that fight they would have again as they went along in the way, to their comfort.

So he left them a while in a summer parlour below, where they entered into talk by themselves; and thus *Christiana* began: O Lord! how glad am I, that we got in hither!

* Song i. 2. John xx. 20.

(y) *Mercy's* case is not singular. Many have set out just as she did, and have been discouraged by the same reason as she was. Some are wrought on by one means, and some by another. She, as many have been, was encouraged to set out in the ways of the Lord, by her neighbour and friend. Hence she, as many others also, have thought there was no cause to conclude that she was effectually called by the Lord, but it was only the effect of human power, or moral suasion, and therefore doubted and fainted lest she should not meet with acceptance. But her very doubts, fears and distress proved the earnestness of her heart, and the desire of her soul after the Saviour; and also, that his attracting love and gracious power had a hand in the work. Well therefore might Mr. Bunyan call upon his readers, at her gracious reception by Christ: MARK THIS, ye poor doubting, fearing, trembling souls, who are halting every step, and fearing you have not set out aright, hear what Christ's angel said, and be not discouraged. Fear not, for ye seek Jesus, Matt. xxviii. 5.

Mercy. So you well may; but I of all have cause to leap for joy.

Christ. I thought one time as I stood at the Gate (because I had knocked, and none did answer), that all our labour had been lost, especially when that ugly cur made such a heavy barking at us (z).

Mercy. But my worst fear was, after I saw that you was taken into his favour, and that I was left behind.

Now, thought I, it is fulfilled which is written, "Two women shall be grinding together, the one shall be taken and the other left *." I had much ado to forbear crying out, *Undone* (a).

And afraid I was to knock any more; but when I looked up to what was written over the Gate, I took courage. I also thought that I must either knock again, or die: so I knocked, but I cannot tell how; for my spirit now struggled between life and death.

Christ. Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound made me start; I thought I never heard such knocking in all my life; I thought you would come in by a violent hand, or take the kingdom by storm.

Part I.

p. 24.

*Christiana
thinks her
companion
prays better
than she.*

Matt. xi. 12.

Mercy. Alas! to be in my case, who that so was, could but have done so? You saw that the door was shut upon me, and there was a most cruel *dog* thereabout. Who, I say, that was so faint-hearted as I, would not have knocked with all their might? But pray, What said my Lord unto my rudeness? Was he not angry with me?

Christ. When he heard your lumbering noise, he gave a wonderful innocent smile: I believe what you did, pleased him well, for he shewed no sign of the contrary. But I marvel in my heart,

*Christ pleased
with loud
and restless
prayer.*

* Matt. xxiv. 41.

(z) The devil often barks most at us, and brings his heaviest accusations against us, when mercy, peace, comfort, and salvation are nearest to us.

"Press on, nor fear to win the day,

"Tho' earth and hell obstruct the way."

(a) See what proper use a gracious soul makes of the doctrine of election. Here is no replying against God: no calling in question his sovereign right to receive or to reject. No: all that this poor humble heart thought, Now is fulfilled what is written, "One shall be taken, and the other left." If so, what had she to say? No impeachment of the Lord's dealings; but only, I am undone. But yet, on seeing what was written over the gate, "Knock, and it shall be opened;" from that, and not from any sight of worth or worthiness in herself, but ruined as she found herself, lost as she felt herself, she was encouraged to knock again, or to cry and pray more vehemently than ever. Here is a blessed example of deep humility; and of holy boldness, excited by the divine word. Go, thou ruined sinner, and do likewise.

why

why he keeps such a dog; had I known that before, I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in, and I am glad with all my heart.

Mercy. I will ask, if you please, next time he comes down, why he keeps such a filthy cur in his yard; I hope he will not take it amiss.

Do so said the children, and persuade him to hang him, for we are afraid he will bite us when we go hence.

The children are afraid of the dog. So at last he came down to them again, and *Mercy* fell to the ground on her face, before him, and worshipped, and said, Let my Lord accept the sacrifice of praise which I now offer unto him with the calves of my lips.

So he said unto her, "Peace be to thee, stand up*." But she continued on her face, and said, *Mercy exultates about the dog.* "Righteous art thou, O Lord, when I plead with thee, let me talk with thee of thy judgements: Wherefore dost thou keep so cruel a dog in thy yard, at the sight of which, such women and children, as we, are ready to fly from the gate for fear?"

He answered and said, "That *dog* has another owner, he is also kept close in another man's ground, only my pilgrims hear his barking: he belongs to the castle which you see there at a distance, but can come up to the walls of this place.

He has frightened many an honest pilgrim from worse to better, by the great voice of his roaring. Indeed, he that owneth him, doth not keep him out of any good-will to me or mine, but with intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at the Gate of entrance.

Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give my pilgrims timely help, so that they are not delivered up to his power, to do to them what his doggish nature would prompt him to. But what! my purchased one, I trow, hadst thou known never so much beforehand, thou wouldest not have been afraid of a dog.

"The beggars that go from door to door, will, rather than they will lose a supposed alms, run the hazard of the bawling, barking, and biting too of a dog: and shall a dog in another

* Jer. xii. 1, 2.

man's yard, a dog whose barking I turn to the profit of pilgrims, keep any from coming to me? I deliver them from the lions, and my darling from the power of the dog."

Mercy. Then said *Mercy*, I confess my ignorance: I speak what I understand not; I acknowledge that thou dost all things well.

Christ. Then *Christiana* began to talk of their journey, and to enquire after the way. So he fed them and washed their feet, and set them in the way of his steps, according as he had dealt with her husband before. So I saw in my dream, that they went on their way, and the weather was comfortable to them.

Christians,
when wise e-
nough acqui-
esce in the wis-
dom of the
Lord.

Part I. p. 27.

Then *Christiana* began to sing, saying,

- "Bless'd be the day that I began
- "A pilgrim for to be;
- "And blessed also be the man
- "That thereunto mov'd me.
- "'Tis true, 'twas long ere I began
- "To seek to live for ever:
- "But now I run fast as I can;
- "'Tis better late, than never.
- "Our tears to joy, our fears to faith,
- "Are turned, as we see;
- "That our beginning (as one faith)
- "Shews what our end will be."

Now there was on the other side of the wall, that fenced in the way up which *Christiana* and her companions were to go, a garden, and that belonged to him, whose was that *barking dog*, of whom mention was made before. And some of the fruit-trees that grew in the garden, shot their branches upon the wall; and being mellow, they that found them did gather them up and eat of them to their hurt. So *Christiana's* boys, as boys are apt to do, being pleased with the trees, and with the fruit that did hang thereon, did pluck them, and began to eat. Their mother did also chide them for so doing, but still the boys went on (b).

The devil's
garden.

The children
eat of the ene-
my's fruit.

Well,

(b) What is this garden, but the world? What is the fruit they here found? The lust of the flesh, the lust of the eye, and the pride of life, 1 John ii. 16. Of this the No. 5. Part II. B b boys

Well, said she, my sons, you transgress, for that fruit is none of ours; but she did not know that they did belong to the enemy: I'll warrant you, if she had, she would have been ready to die for fear. But that passed, and they went on their way.

Two ill-favoured ones assault Christiana, Now, by that they were gone about two bow shots from the place that led them into the way, they espied two very ill-favoured ones coming down apace to meet them (c). With that *Christiana*, and *Mercy* her friend, covered themselves with their veils, and kept also on their journey: the children also went on before; so that at last they met together. Then they that came down to meet them, came just up to the women, as if they would embrace them;

The pilgrims struggle with them.

but *Christiana* said, Stand back, or go peaceably as you should. Yet these two, as men that are deaf, regarded not *Christiana's* words, but began to lay hands upon them; at that *Christiana* waxed very wroth, and spurned at them with her feet. *Mercy* also, as well as she could, did what she could to shift them. *Christiana* again said to them, Stand back, and be gone, for we have no money to lose, being pilgrims as you see, and such too as live upon the charity of our friends.

Ill fav. Then said one of the two men, We make no assault upon you for money, but are come out to tell you, that if you will but grant one small request which we shall ask, we will make women of you for ever.

Christ. Now *Christiana* imagining what they should mean, made answer again, "We will neither hear nor regard, nor yield to what you shall ask. We are in haste, and cannot stay, our business is of life and death." So again she and her companions made a fresh essay to go past them; but they letted them in their way.

Ill fav. And they said, We intend no hurt to your lives; 'tis another thing we would have.

boys ate. The mother chides them, for taking that which did not belong to them; but she did not know that it grew in the devil's garden. Parents, mind this. Suffer not your children in the least evil. Reprove them for the smallest fault. Sin is both deceitful and hardening. If no notice is taken of a small fault, it naturally will harden them, so as to commit a greater. Mark the consequence of their eating of this fruit hereafter.

(c) What are these ill-favoured ones? Such as you will be sure to meet with in your pilgrimage, some vile lusts, or cursed corruptions, which are suited to your carnal nature. These will attack you, strive to prevail against you, and overcome you. Mind how these pilgrims acted, and follow their example. If one was to fix names to these ill-favoured ones, they might be called unbelief and licentiousness, which aim to rob Christ's virgins of their chastity to him.

Christ.

Christ. Ay, quoth *Christiana*, you would have us body and soul, for I know 'tis for that you are come; but we will die rather upon the spot, than to suffer ourselves to be brought into such snares, as shall hazard our well-being hereafter. And with that they both shrieked out, and cried *Murder, Murder*. And so put themselves under those laws that are provided for the protection of women*. But the men still made their approach upon them, with design to prevail against them. They therefore cried out again (d).

Now they being, as I said, not far from the Gate, in at which they came, their voice was heard from where they were, thither: wherefore some of the house came out, and knowing that it was *Christiana's* tongue, they made haste to her relief. But by that they were got within sight of them, the women were in a very great scuffle, the children also stood crying by. Then did he that came in for their relief call out to the ruffians, saying, What is that thing you do? Would you make my Lord's people to transgress? He also attempted to take them, but they did make their escape over the wall into the garden of the man to whom the great dog belonged; so the dog became their protector, This *Reliever* then came up to the women, and asked them how they did. So they answered, We thank thy Prince, pretty well, only we have been somewhat affrighted; we thank thee also, for that thou comest in to our help, for otherwise we had been overcome.

Reliever. So after a few more words, this *Reliever* said as followeth: I marvelled much, when you was entertained at the Gate above, seeing ye know that ye were but weak women, that you petitioned not the Lord for a conductor: then

It is good to cry out when we are assaulted.

The Reliever comes.

The Illones fly to the devil for relief.

The Reliever talks to the women.

* Deut. xvii. 23, 26, 37.

(d) Here we see, that the most violent temptation to the greatest evil is not sin, if resisted and not complied with. Our dear Lord himself was tempted in all things like as we are, yet without sin. Therefore, ye dear followers of him, don't be dejected and cast down, though you should be exercised with temptations to the blackest crimes, and the most heinous sins. You cannot be assaulted with worse than your Lord was; he was tempted to hellish unbelief, abominable idolatry, and cruel self-murder, by the devil, but he resisted Satan, and overcame all in our nature. And he is faithful, and he will not suffer us to be tempted above that we are able; but will, with the temptation also, make a way to escape, that we may be able to bear it, 1 Cor. x. 13. O then cry to him. He is the precious Reliever, who will come in the hour of distress.

might you have avoided these troubles and dangers; he would have granted you one (e).

Christ. Alas! said *Christiana*, we were so taken with our present blessing, that dangers to come were forgotten by us: beside, who could have thought, that so near the King's palace, there should have lurked such naughty ones! Indeed, it had been well for us, had we asked our Lord for one; but since our Lord knew it would be for our profit, I wonder he sent not one along with us! (f).

Mark this.
We lose for
want of ask-
ing.

Rel. It is not always necessary to grant things not asked for, lest by so doing they become of little esteem; but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate, that properly is its due, and so consequently will be hereafter used. Had my Lord granted you a conductor, you would not neither so have bewailed that oversight of yours, in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary (g).

Christ. Shall we go back again to my Lord, and confess our folly, and ask one?

Rel. Your confession of your folly will I present him with: to go back again, you need not; for in all places where you shall come, you will find no want at all; for at every of my Lord's lodgings, which he has prepared for the reception of his pilgrims, there is sufficient to furnish them against all attempts whatsoever. But as I said, he will be inquired of by them, to do it for them*. And it is a poor thing that is not worth asking for. When he had thus said, he went back to his place, and the pilgrims went on their way.

* Ezek. xxxvi. 37.

(e) Let this convince us of our backwardness to prayer, and make us ashamed of ourselves, that our conduct brings that cutting word against us, "Ye have not, because ye ask not," James iv. 2.

(f) It is well to be taken with present blessings, to be joyful in them, and thankful for them; but it is wrong to forget our dangers, and grow secure. Though the Lord loves us so well as to withhold no good things from us, yet what he does withhold, he makes to work for good unto us: even to convict us of our remissness.

(g) What loving, what precious reasoning is this! With what tender affection does our Lord reprove his dear people! See how kindly it works upon a pilgrim's soul. Poor *Christiana* was for going back to confess her folly, and make her request to her Lord. But she is forbidden, and encouraged and comforted to go on. O how does our Lord bear, and what pains does he take with us, poor awkward creatures, who are ever prone to act amiss: Let us ever think most lowly of ourselves, and most highly of Him.

Mercy. Then said *Mercy*, What a sudden blank is here! I made account we had been past all danger, and that we should never sorrow more.

The mistake of Mercy.

Christ. Thy *innocency*, my sister, said *Christiana* to *Mercy*, may excuse thee much; but as for me, my fault is so much the greater, for that I saw this danger before I came out of the doors, and yet did not provide for it where provision might have been had. I am much to be blamed (h).

Christiana's guilt.

Mercy. Then said *Mercy*, How knew you this before you came from home? Pray open to me this riddle.

Christ. Why, I will tell you: Before I set foot out of doors, one night, as I lay in my bed, I had a dream about this; for methought I saw two men, as like these as ever the world they could look, stand at my bed's feet, plotting how they might prevent my salvation. I will tell you their very words: They said (it was when I was in my troubles), What shall we do with this woman? For she cries out waking and sleeping for forgiveness; if she be suffered to go on as she begins, we shall lose her as we have lost her husband. This you know might have made me take heed, and have provided when provision might have been laid.

Christiana's dream repeated.

Mercy. Well, said *Mercy*, as by this neglect we have an occasion ministered unto us, to behold our imperfections: so our Lord has taken occasion thereby to make manifest the riches of his grace; for he, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than we, of his mere good pleasure (i).

Mercy makes good use of their neglect of duty.

(h) Here is the display of a truly christian spirit, in that open and ingenuous confession of her fault, taking all the blame upon herself, exaggerating it, and excusing *Mercy*. This is not natural to us; for we are all prone to self-justification, and self-vindication. This is the real mark of our high spirit. But the grace of *Christ* humbles the heart, and silences the tongue to self-justifying pleas. O for more of this precious grace!

(i) Mark these phrases, THE RICHES OF HIS GRACE, and HIS MERE GOOD PLEASURE. You can't entertain too exalted ideas of these, nor speak too highly of them. While on the other hand, you can never see too much, nor speak too much of your own imperfections. Pilgrims should be known by their language as well as their walk. Those who talk highly of their own perfection, speak little, if at all, of the riches of God's grace, and the good pleasure of his will. But if they do, they talk so confusedly about them, that real pilgrims cannot understand them. Beware of the infection of the pride and self-righteous leaven of such.

Thus

Part I.
p. 27, &c,

Thus now when they had talked away a little more time, they drew near to a house that stood in the way, which house was built for the relief of pilgrims, as you will find more fully related in the First Part of the Records of the *Pilgrim's Progress*: so they drew on towards the house (the house of the *Interpreter*) and when they came to the door, they heard a great talk in the house; then they gave ear, and heard, as they thought, *Christiana* mentioned by name. For you must know, that there went along even before her a talk of her and her children going on pilgrimage. And this was the more pleasing to them, because they had heard that she was *Christian's* wife, that woman who was some time ago so unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard the good people within commending her, who they little thought stood at the door.

She knocks at the door.

The door is opened to them by *Innocent*.

At last *Christiana* knocked, as she had done at the gate before. Now when she had knocked, there came to the door a young damsel, named *Innocent*, and opened the door, and looked, and beheld, two women were there.

Damsel. Then said the damsel to them. With whom would you speak in this place?

Christ. *Christiana* answered, We understand that this is a privileged place for those that are become pilgrims, and we now at this door are such: wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loth to-night to go any farther.

Damsel. Pray what may I call your name, that I may tell it to my Lord within?

Christ. My name is *Christiana*; I was the wife of that pilgrim that some years ago did travel this way, and these be his four children. This maiden is also my companion, and is going on pilgrimage too.

Innocent. Then ran *Innocent* in (for that was her name) and said to those within, Can you think who is at the door? There is *Christiana* and her children, and her companion, all waiting for entertainment here. Then they leap'd for joy, and went and told their master. So he came to the door, and looking upon her, he said, Art thou that *Christiana* whom *Christian* the good man left behind him, when he took himself to a pilgrim's life?

Joy in the house of the Interpreter, that *Christiana* is turned pilgrim.

Christ.

Christ
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Christ. I am that woman that was so hard-hearted as to flight my husband's troubles, and that left him to go on his journey alone, and these are his four children; but now I also am come, for I am convinced that no way is right but this (k).

Inter. Then is fulfilled that which is written of the man that said to his son, Go work to day in my vineyard*; and he said to his father I will not; but afterwards repented and went.

Christ. Then said *Christiana*, So be it, Amen. God make it a true saying upon me, and grant that I may be found at the last of him in peace, without spot, and blameless!

Inter. But why standeth thou at the door? Come in thou daughter of *Abraham*: we were talking of thee but now, for tidings have come to us before, how thou art become a pilgrim. Come, children; come in; come maiden, come; so he had them all into the house.

So when they were within, they were bidden to sit down and rest them; the which when they had done, those that attended upon the pilgrims in the house, came into the room to see them. And one smiled, and another smiled, and another smiled, and they all smiled, for joy that *Christiana* was become a pilgrim: they also looked upon the boys; they stroaked them over their faces with their hands, in token of their kind reception of them: they also carried it lovingly to *Mercy*, and bid them all welcome into their Master's house (l).

*Old saints
glad to see
young ones
walk in God's
ways.*

* Matt. xxi. 29.

(k) Here see how the experience of true grace works in the heart: by keeping the subjects of it low in their own eyes, and cutting off all self-exaltings. "I am that hard-hearted woman, &c." This ever dwelt uppermost in *Christiana's* heart. Oh soul, if thou truly knowest thyself, thou wilt ever be sinking into nothing, yea, worse than nothing, because a sinner before the Lord, and confests thy vileness unto him, and acknowledge, if he had left thee to thyself, destruction must have been thy inevitable doom. And see how confident divine teaching makes us. Under its power and influence, we can say with *Christiana*, I am convinced that no way is right but this, even to be a pilgrim of the Lord, and sojourner upon the earth.

(l) Here is joy indeed, which strangers to the love of Christ intermeddle not with. Believer, did you never partake of this pleasing, this delightful sensation, on seeing other poor sinners like thyself call to know Jesus and follow him? Surely this is the joy of heaven: and if thou hast this joy, thou hast the love that reigns in heaven. Glory to Jesus, I think I can truly say, I have this blessed evidence in my heart, that I know some what of this joy, arising from seeing poor lost sinners converted, not merely to an opinion, or to a party of christians, but their hearts converted to Jesus, so as to love him and follow him. O for a spread and increase of this spirit among christians of all denominations.

After

The Significant Rooms. After a while, because supper was not ready, the *Interpreter* took them into his *Significant Rooms*, and shewed them what *Christian*, *Christiana's* husband, had seen sometime before. Here therefore they saw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the biggest of all, together with the rest of those things that were then so profitable to *Christian*.

This done, and after those things had been somewhat digested by *Christian* and her company, the *Interpreter* takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand: there stood also one over his head with a Cœlestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but rake to himself the straws, the small sticks and dust of the floor.

Then said *Christiana*, I persuade myself, that I know somewhat the meaning of this: for this is the figure of a man in this world; is it not, good Sir?

The man with the muck-rake expounded. *Inter.* Thou hast said right, said he, and his muck-rake doth shew his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than do what he says that calls to him from above, with the Cœlestial crown in his hand; it is to shew, that heaven is but as a fable to some, and that things here are counted the only things substantial. Now, whereas it was also shewed thee, that the man could look no way but downwards; it is to let thee know, that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.

Christiana's prayer against the muck-rake, Prov. xxx. 8. *Christ.* Then said *Christiana*, Oh! deliver me from the muck-rake.

Inter. That prayer, said the *Interpreter*, has lain by till it is almost rusty; Give me not riches, is scarce the prayer of one in ten thousand. Straws and sticks, and dust, with most, are the great things now looked after.

With that *Mercy* and *Christiana* wept, and said, It is, alas! too true (m).

When

(m) Reader, didst thou, like these pious pilgrims, never shed a generous tear, for thy base and disingenuous conduct towards thy Lord, in preferring the sticks and straws of this world, to the unsearchable riches of Christ, and the salvation of thy immortal

When the *Interpreter* had shewed them this, he had them into the very best room in the house (a very brave room it was); so he bid them look round about, and see if they could find any thing profitable there. Then they looked round and round: for there was nothing to be seen but a very great spider on the wall: and that they overlooked. *Of the spider.*

Mercy. Then said *Mercy*, Sir I see nothing: but *Christiana* held her peace.

Inter. But, said the *Interpreter*, look again: she therefore looked again, and said, Here is not any thing but an ugly spider, who hangs by his hands upon the wall. Then, said he, is there but one spider in all this spacious room? Then the water stood in *Christiana's* eyes, for she was a woman of quick apprehension: and she said, Yea, Lord, there is more here than one. Yea, and spiders, whose venom is far more destructive than that which is in her. The *Interpreter* then looked pleasantly on her, and said, Thou hast said the truth. This made *Mercy* blush, and their boys to cover their faces, for they all began now to understand the riddle (n). *Talk about the Spider.*

Then said the *Interpreter* again, "The spider taketh hold with her hands (as you see) and is in king's palaces." And wherefore is this recorded, but to shew you, that how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of, and dwell in the best room that belongs to the king's house above (o)? *The Interpretation.*

immortal soul? O this is natural to us all! and though made wise unto salvation, yet, this folly cleaves to our old nature still. Let the thought humble us, and make us weep before the Lord.

(n) There was not one dreaming perfectionist among them. No, they all knew the venom of sin which was in their fallen nature. This made them cover their faces with shame, and sink into deep humility of heart. Every true interpreter of God's word, yea, the blessed Interpreter of God's heart, JESUS, will look pleasantly upon such who confess the truth: while he beholds the proud, self-righteous sinner afar off.

(o) Here is the mystery of God's grace, the mystery of precious faith; that, however hateful sin is in the sight of a holy God, however full of sin the sinner is, yet he can love the sinner, as much as he loaths his sin. Why? because he views his elect sinners, in Christ the Son of his love, by whom a perfect atonement is made for sin, his precious blood cleanses their souls from sin, and presents them without spot of sin before God. This, faith apprehends; and then the soul dwells in the best room indeed, even in the very heart of God in Christ. The Lord increase our faith in this precious truth, that we may the more love and glorify the God of Grace and truth! O let not our venom of sin deject us, while there is the blood of Christ to cleanse us! O for stronger love to Christ, and greater hatred of sin! Both spring from believing.

Christ. I thought, said *Christiana*, of something of this; but I could not imagine it all. I thought, that we were like *spiders*, and that we looked like ugly creatures, in what fine rooms soever we were; but that by this *spider*, this venomous and ill-favoured creature, we were to learn *how to act faith*, that she worketh with hands, and as I see, dwells in the best room in the house. God has made nothing in vain.

Then they seemed all to be glad; but the water stood in their eyes: yet they looked one upon another, and also bowed before the *Interpreter*.

He had them then into another room, where *Ofthehenand chickens.* was a hen and chickens, and bid them observe a while. So one of the chickens went to the trough to drink, and every time she drank, she lifted up her head, and her eyes towards heaven. See, said he, what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up. Yet again, said he, observe and look; so they gave heed, and perceived that the hen did walk in a fourfold method towards her chickens.

1. She had a *common call*, and that she hath all the day long.
2. She had a *special call*, and that she hath but sometimes.
3. She had a *brooding-note*. And, 4. She had an *out-cry*.*.

Now, said he, compare this hen to your King, and these chickens to his obedient ones. For, answerable to her, himself has his methods, which he walketh in towards his people: by his common call, he gives nothing; by his special call, he always has something to give; he has also a brooding voice, for they that are under his wing; and he has an out-cry, to give the alarm when he seeth the enemy come. I choose, my darlings, to lead you into the room where such things are, because you are women, and they are easy for you (p).

* Matt. xxiii. 7.

(p) Observation and experience justify this excellent simile. God's common call is, to all his creatures, who live within the sound of his gospel. His special call is, when he bestows the grace, peace, and pardon of the gospel of Christ upon his people. The brooding note is, when he gathers them under his wings, warms their hearts with the comforts of his love, nourishes their souls with close fellowship with himself, and refreshes their spirits with the over-flowings of joy in the Holy Ghost. "In the shadow of thy wings will I rejoice," says David, Ps. lxxii. 7. "I sat under his shadow with great delight, and his fruit was sweet unto my taste," Song ii. 3. O for more of these precious brooding-notes, to be gathered under the wing of our Immanuel! But be our frames and experiences what they may, still we are ever in danger; for our enemies surround us on every side, and our worst are within us. Therefore our Lord has an out-cry; he gives the alarm, calls upon us, and warns us of danger. Why? that we should flee to him, and run into him. For "the name of the Lord is a strong tower; the righteous runneth into it, and is safe," Prov. xviii. 10.

Christ.

Christ. And, Sir, said *Christiana*, pray let us see some more: so he had them into the slaughter-house, where was a butcher killing a sheep: and behold the sheep was quiet, and took her death patiently. Then said the *Interpreter*, you must learn of this sheep to suffer, and to put up wrongs without murmurings and complaints. Behold how quietly she takes her death, and, without objecting, she suffereth her skin to be pulled over her ears. Your King doth call you his sheep (q).

After this he led them into his garden, where was great variety of flowers: and he said, Do you see all these? So *Christiana* said, Yes. Then said he again, Behold the flowers are divers in stature, in quality, and colour, and smell, and virtue; and some are better than some; also where the gardener hath set them, there they stand, and quarrel not with one another (r).

Again, he had them into his field, which he had sown with wheat and corn: but when they beheld the tops of it were cut off, only the straw remained, he said again, This ground was dunged, and sowed; but what shall we do with the crop? Then said *Christiana*, Burn some, and make muck of the rest. Then said the *Interpreter* again, Fruit, you see, is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men: beware this in that you condemn not yourselves (s).

Then as they were coming in from abroad, they espied a robin with a great spider in his mouth: so the *Interpreter* said, Look here. So they looked, and *Mercy* wondered; but *Christiana* said, What a disparagement is it to such a little pretty bird as the Robin-red-breast is, he being also a bird above many, that loveth to maintain a kind of sociableness with men; I had thought they had lived upon crumbs of bread, or upon other such harmless matter; I like him worse than I did.

(q) Were we as sheep going astray? Are we now returned to thee, O Christ, the great shepherd and bishop of our souls? Lord give us more and more of thy meek and lowly spirit!

(r) Christ's church is his garden! his people are planted in it, by the power of his grace, and they shall soon be transplanted into his kingdom of glory. Though there may be little essential differences of judgment, yet why should they fall out? O for more love and peace from Jesus, and then there will be more among each other.

(s) A precious caution. See to it, christian, that you avoid those things which cause deadness and unfruitfulness, and follow those things which tend to quicken and make your souls fruitful in good works, to the glory of God.

The *Interpreter* then replied, This *robin* is an emblem very apt to set forth some professors by ; for to fight they are, as this *robin*, pretty of note, colour, and carriage ; they seem also to have a very great love for professors that are sincere ; and above all other to desire to sociate with them, and to be in their company, as if they could live upon the good man's crumbs. They pretend also, that therefore it is that they frequent the house of the godly, and the appointments of the Lord : but when they are by themselves, as the *robin*, they catch and gobble up *spiders*, they can change their diet, drink and swallow down sin like water (t).

So when they were come again into the house, because supper as yet was not ready, *Christiana* again desired that the *Interpreter* would either *shew* or tell of some other things that are profitable.

Then the *Interpreter* began, and said : " The fatter the sow is, the more she desires the mire ; the fatter the ox is, the more gamefome he goes to the slaughter ; and the more healthy and lusty man is, the more prone is he unto evil.

" There is a desire in woman to go neat and fine, and it is a comely thing to be adorned with that, which in God's sight is of great price.

" 'Tis easier watching a night or two, than to sit up a whole year together : so 'tis easier for one to begin to profess well, than to hold on as he should to the end.

" Every ship-master, when in a storm, will willingly cast that overboard that is of the smallest value in the vessel : but who will throw the best out first ? None but he that feareth not God.

" One leak will sink a ship ; and one sin will destroy a sinner.

" He that forgets a friend, is ungrateful unto him ; but he that forgets his Saviour, is unmerciful to himself.

" He that lives in sin, and looks for happiness hereafter, is

(t) A very striking emblem this, and most pertinently applied ; and, if your soul is sincere, it will cause a holy fear, create a godly jealousy, put you upon self-examining, and make you sigh out in some such words as David, " Search me, O God, and know my heart ; try me, and know my thoughts ; and see if there be any wicked way in me, and lead me in the way everlasting," Pf. cxxxix. 23, 24. O what will it avail in a dying hour, or in the judgment-day, that we have worn the mark of profession, and seemed to man, what we were not in heart and reality of life before God ? From all self-deceiving, good Lord deliver us ! for we are naturally prone to it.

"like him that soweth cockle, and thinks to fill his barn with wheat or barley.

"If a man would live well, let him fetch his last day to him, and make it always his company-keeper.

"Whispering and change of thoughts prove that sin is in the world.

"If the world, which God sets light by, is counted a thing of that worth with men; what is heaven, that God commendeth?

"If the life that is attended with so many troubles, is so loth to be let go by us, what is the life above?

"Every body will cry up the goodness of men; but who is there, that is, as he should be, affected with the goodness of God?

"We seldom sit down to meat, but we eat and leave. So there is in Jesus Christ more merit and righteousness than the whole world has need of."

When the *Interpreter* had done, he takes them out into his garden again, and had them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said *Mercy*, What means this? This tree, said he, whose outside is fair, and whose inside is rotten, it is, to which many may be compared that are in the garden of God: who with their mouths speak high in behalf of God, but indeed will do nothing for him; whose leaves are fair, but their heart good for nothing but to be tinder for the devil's tinder-box (u).

*Of the tree
that is rotten
at heart.*

Now supper was ready, the table spread, and all things set on board; so they sat down and did eat, when one had given thanks. And the *Interpreter* did usually entertain those that lodged with him, with music at meals; so the minstrels played. There was also one that did sing, and a very fine voice he had. His song was this:

*They are at
supper.*

"The Lord is only my support,
"And he that doth me feed;
"How can I then want any thing
"Whereof I stand in need?"

(u) That's my very character, says many a doubting, broken-hearted sinner. Well, thank God, says many a self-confident, whole-hearted Pharisee, it is far from being mine. We can only say this, he that knows most of his own superlatively deceitful and desperately wicked heart, suspects himself most; and exercises most godly jealousy over himself; while persons, who see least of themselves, are most self-confident and daring. Even Judas could as boldly ask, Master, Is it I who shall betray thee? as any of the rest of his disciples.

When

When the song and music were ended, the *Interpreter* asked *Christiana*, What it was that at first did move her thus to betake herself to a pilgrim's life? *Christiana* answered: First, the loss of my husband came into my mind, at which I was heartily grieved: but all that was natural affection. Then, after that came the troubles and pilgrimage of my husband into my mind, and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond; but that opportunely I had a dream of the well-being of my husband, and a letter sent by the King of that country where my husband dwells, to come to him. The dream and the letter together so wrought upon my mind, that they forced me to this way.

Inter. But met you with no opposition before you set out of doors?

Christi. Yes, a neighbour of mine, one Mrs. *Timorous* (she was a-kin to him that would have persuaded my husband to go back, for fear of the lions). She also so befooled me, for, as she called it, my intended desperate adventure; she also urged what she could to dishearten me from it, the hardship and troubles that my husband met with in the way: but all this I got over pretty well. But a dream that I had of two ill-look'd ones, that I thought did plot how to make me miscarry in my journey, that hath troubled me: yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me mischief, and turn me out of my way (w). Yea, I may tell my Lord, though I would not have every body know it, that between this and the Gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out *Murder*; and the two that made this assault upon us, were like the two that I saw in my dream.

Then said the *Interpreter*, Thy beginning is good, thy latter end shall greatly increase. So he addressed himself to *Mercy*, and said unto her, And what moved thee to come hither, sweetheart?

(w) Ah, Mrs. *Timorous*! how many professed pilgrims hast thou befooled and turned back! How often does she attack and affright many real pilgrims! I am sure, she has often made my poor heart ache with her ghastly looks and terrifying speeches. She always accosts us in the Arminian dialect, *SAVE THYSELF*; or, like Satan, when he borrowed Peter's tongue, to oppose our Lord's sufferings. O may we ever say to her, in our Lord's words, "Get thee behind me, Satan; thou savourest not the things that be of God, but those that be of men," Matt. xvi 23.

Mercy.

Mercy. Then *Mercy* blushed and trembled, and for a while continued silent.

Inter. Then said he, Be not afraid, only believe, and speak thy mind.

Mercy. Then she began, and said, Truly, Sir, my want of experience is that which makes me covet to be in silence, and that also that fills me with fears of coming short at last. I cannot tell of visions and dreams, as my friend *Christiana* can: nor know I what it is to mourn for my refusing of the counsel of those that were good relations (x). *Mercy's answer.*

Inter. What was it then, dear heart, that hath prevailed with thee to do as thou hast done?

Mercy. Why, when our friend here was packing up to be gone from our town, I and another went accidentally to see her. So we knocked at the door, and went in. When we were within, and seeing what she was doing, we asked her what was her meaning? She said, she was sent for to go to her husband; and then she up and told us how she had seen him in a dream, dwelling in a curious place, among *immortals*, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and singing praises to him for bringing him thither, &c. Now methought while she was telling these things unto us, my heart burned within me. And I said in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with *Christiana*.

So I asked her farther of the truth of these things, and if she would let me go with her; for I saw now, that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart; not for that I was unwilling to come away, but for that so many of my relations were left behind.

And I come with all the desire of my heart, and will go, if I may, with *Christiana*, unto her husband, and his King.

Inter. Thy setting out is good, for thou hast given credit to

(x) A very simple and artless confession. The Lord works very differently upon his elect; but always to one and the same end, namely, to make us prize Christ, his salvation, and his ways, and to abhor ourselves, the paths of sin, and to cast off all self-righteous hopes. If this is effected in thy heart, reader, no matter whether thou canst tell of visions and dreams, and talk high of experiences. Many are and have been deceived by these things, and come to nothing. But where the soul is rooted and grounded in the knowledge of precious Christ, and love to his ways, though there may be many fears, yet this is an indubitable proof of a real and sincere pilgrim.

the truth (y); thou art a *Ruth*, who did, for the love she bare to *Naomi*, and to the Lord her God, leave father and mother, and the land of her nativity, to come out and go with a people that she knew not before, *Ruth* ii. 11, 12. "The Lord recompence thy work, and full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

They undress themselves for bed.

Mercy's good night's rest.

Now supper was ended, and preparation was made for bed; the women were laid singly alone, and the boys by themselves. Now when *Mercy* was in bed, she could not sleep for joy, for that now her doubts of missing at last were removed farther from her than ever they were before. So she lay blessing and praising God, who had such favour for her (z).

In the morning they arose with the sun, and prepared themselves for their departure; but the *Intepreter* would have them tarry awhile; for, said he, you must orderly go from hence. Then said he to the damsel that first opened unto them, Take them and have them into the garden to the *Bath*, and there wash them and make them clean from the soil which they have gathered by travelling. Then *Innocent* the damsel took them, and led them into the garden, and brought them to the *Bath*; so she told them, that there they must wash and be clean, for so her Master would have the wo-

The Bath of Sanctification

(y) Thou hast given credit to the truth. What is this but faith, the faith of God's elect; the faith of the operation of God? But some may ask, What is justifying, saving faith, nothing more than a belief of the truth? If so, the very devils believe, yea, more, they tremble also. True: but mind how *Mercy's* faith wrought by her works. True, she did not tremble, like a devil, without hope, but she fled for refuge to the hope set before her in the gospel. She fled from sin, from the city of destruction, to Christ for salvation. Though she had not the joy of faith, yet she followed on to know the Lord, walking in his ways, and hoping for comfort from the Lord in his due time. O how are many poor pilgrims hearts dejected and distressed about the faith of the gospel, by the strange, perplexing, unscriptural definitions which have been given of it! Whereas faith is the most simple thing in the world, it is the belief of the truth as it is in Jesus; that we are lost sinners in ourselves, and that there is salvation for us in him. Where this is believed in the heart, it causes a sinner to become a pilgrim; believing the exceeding sinfulness of sin, the perfect purity of God's law, his own ruined state, the preciousness of Christ, the glory of his salvation, the necessity of holiness, and the hope of glory; this faith will influence the conduct, bring love into the heart, and cause the soul to persevere, looking to Jesus the author and finisher of our faith. O! if thou hast a grain of this precious faith in thy heart, bless Jesus for it, and go on thy way rejoicing.

(z) Here now is the comfort of faith. As our faith grows strong, it expels our doubts, enlivens our hearts, and sets our souls a blessing and praising our Immanuel. This prayer, "Lord, increase our faith!" is ever needful for God's glory, and to our soul's comfort.

men to do, that called at his house as they were going on pilgrimage. Then they went in and washed, yea, they and the boys and all; and they came out of that *Bath*, not only sweet and clean, but also much enlivened and strengthened in their joints. So when they came in, they looked fairer a deal than when they came out to the washing (a).

When they were returned out of the garden from the *Bath*, the *Interpreter* took them, and looked upon them, and said unto them, *Fair as the moon*. Then he called for the *Seal*, wherein they used to be sealed that are washed in this *Bath*. So the *Seal* was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the *Seal* was the contents and sum of the passover which the children of Israel did eat, *Exod. xiii. 8, 9, 10.* when they came out of the land of Egypt; and the mark was set between their eyes. This *Seal* greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenance more like those of angels (b).

Then

(a) There is no travelling on pilgrimage without gathering soil. There are no pilgrims but daily need to have recourse to this bath of sanctification. What may we understand by it? The blood of Jesus, which cleanses us from all sin, 1 John i. 7. Christ is the fountain opened for sin, and for uncleanness, Zech. xiii. 1. Christ is the soul's only bath. As all baths are for the health and purification of the body; such is this bath to the soul. But, unless a bath be used, and water applied, this cannot be effected. So unless we have recourse to Christ, we cannot enjoy the comfort of health and purification of soul. But the Holy Spirit, the Sanctifier, convicts us of sin, shews us our fresh contracted spots and defilements, and leads us to the blood of the Lamb. The Spirit bears witness to this blood, and purifies and comforts by the application of this blood only. O how does this enliven and strengthen our souls, by filling our consciences with joy and peace in believing! Let us bless our dear Saviour for such a bath. Let us pray him to keep us from being so hardened through the deceitfulness of sin, as not to feel our want of it; or so blinded by a false notion of our own perfection, as not to see our constant need of this fountain.

The fountain of Christ
I ever will sing;
The blood of our Priest,
Our crucified King;
Which perfectly cleanses
From sin and from filth;
And richly dispenses
Salvation and health.

This fountain from guilt
Not only makes pure,
And gives soon as felt,
Infallible cure;
But if guilt removed
Return, and remain,
It's pow'r may be proved
Again and again.

(b) This means the sealing of the Spirit, whereby they were sealed unto the day of redemption, Eph. iv. 30. O this is blessed sealing! None know the comfort and joy of it, but those who have experienced it. It confirms our faith, establishes our hope, and inflames our affections to God the Father for his everlasting love, to God the Son for his everlasting atonement, and righteousness, and to God the Spirit for his en-

*They are
cloathed.*

Then said the *Interpreter* again to the damsel that waited upon the woman, Go into the vestry, and fetch out garments for these people: so he went and fetched out white raiment, and laid it down before him; so he commanded them to put it on(c); "it was fine linen, white and clean." When the woman were thus adorned, they seemed to be a terror one to the other; for that they could not see that glory each one in herself, which they could see in each other. Now therefore they began to esteem each other better than themselves. "For you are fairer than I am," said one; and, "You are more comely than I am," said another. The children also stood amazed, to see into what fashion they were brought (d).

The *Interpreter* then called for a man-servant of his, one *Great-heart*, and bade him take sword and helmet, and shield; and take these my daughters, said he, conduct them to the house called *Beautiful*, at which place they will next rest. So he took his weapons, and went before them; and the *Interpreter* said, God speed. Those also that belonged to the family, sent them away with many a good wish. So they went on their way, and sang:

"This place has been our second stage,
"Here we have heard, and seen,
"Those good things that from age to age
"To others hid have been.

lightening mercy, regenerating grace, quickening, sanctifying, testifying, and assuring influences, whereby we know that we are the children of God, for "the Spirit itself beareth witness with our spirits, that we are the children of God," Rom. viii. 16. All the comfort of our souls lies in keeping this seal clear in our view, and constant in our sight. Therefore grieve not the Holy Spirit.

(c) Mind, they are commanded to put it on. Though God imputes the righteousness of his beloved Son to sinners, yet it is received and put on by faith. Hence it is called the righteousness of God, 2 Cor. v. 21. and the righteousness of faith, Rom. x. 6. Christ the God-man wrought it out, God the Father imputes it, and faith receives it, under the influence of God the Spirit. God's imputation does not supersede faith's acceptance of his Son's righteousness.

(d) This is always the case, when souls are cloathed in the robe of Christ's righteousness. They are little, low, and mean in their own eyes, and they esteem each other better than themselves: whereas they, who at all look to, trust in, or depend upon their own righteousness, in any degree, for their cloathing and justification before God, always look down with an air of supercilious contempt upon others, who they think are not so righteous as themselves. This is contrary to living by faith upon, and looking wholly to Jesus. Lord, hide self-righteous pride from my heart, and sink me into the depth of deepest humility, that I may ever glory of thee, and in thee, in whom I am perfectly righteous!

- " The dunghill-raker, spider, hen,
- " The chicken too, to me,
- " Hath taught a lesson, let me then
- " Conformed to it be.
- " The butcher, garden, and the field,
- " The robin, and his bait,
- " Also the rotten tree doth yield
- " Me argument of weight ;
- " To move me for to watch and pray,
- " To strive to be sincere ;
- " To take my crosses from day to day,
- " And serve the Lord with fear."

Now I saw in my dream, that those went on, and *Great-heart* before them ; so they went and came to the place where *Christian's* burthen fell off his back, and tumbled into a sepulchre. Here then they made a pause ; here also they blessed God. Now said *Christiana*, it comes to my mind, what was said to us at the Gate, to wit, that we should have pardon by word and deed ; by word, that is, by the promise ; by deed, to wit, in the way it was obtained. What the promise is, of that I know something : but what it is to have pardon by deed, or in the way that it was obtained, Mr. *Great-heart*, I suppose you know ; which, if you please, let us hear your discourse thereof.

Great-heart. Pardon by the deed done, is pardon obtained by some one, for another that hath need thereof : not by the person pardoned, but in the way, saith another, in which I have obtained it. So then, to speak to the question more at large, the pardon that you and *Mercy*, and these boys, have attained by another ; to wit, by him that let you in at that Gate : and he hath obtained it in this double way. He hath performed righteousness to cover you, and spilt blood to wash you in (e).

A comment upon what was said at the Gate, or a discourse of our being justified by Christ.

Christ.

(e) This, this is the comfort, joy, and glorying of a pilgrim's heart. Hath Jesus performed righteousness to cover us, and spilt blood to wash us ? Have we the faith of this ? O how ought we to love him, glory of him, rejoice in him, and study to glorify him in every step of our pilgrimage ! But Satan will envy us the comfort of this, and strive to spoil our rejoicing in it. And corrupt teachers will separate, here. Many will speak highly of the blood of Christ being shed for our redemption, but oppose his righteousness being imputed to us, to cover, adorn and justify us ; and, in-

Christ. But if he parts with his righteousness to us, what will he have for himself?

Great-heart. He hath more righteousness than you have need of, or than he needeth himself.

Christ. Pray make that appear.

Great-heart. With all my heart; but first I must premise, that he of whom we are now to speak, is one that has not his fellow. He has two natures in one person, plain to be *distinguished, impossible to be divided*. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature. So that one may as easily cause the natures to be extinct, as to separate its justice or righteousness from it. Of *these* righteousnesses, therefore, we are made partakers, so that they, or any of them, should be put upon us, that we might be made just, and live thereby. Besides these, there is a righteousness which this Person has as these two natures are joined in one. And this is not the righteousness of the *Godhead*, as distinguished from the *manhood*; nor the righteousness of the *manhood*, as distinguished from the *Godhead*; but a righteousness which standeth in the union of both natures, and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office which he was entrusted with (f). If he parts with his first righteousness, he parts with his *Godhead*: if he parts with his second righteousness, he parts with the purity of his *manhood*: if he parts with his third; he parts with that perfection which capacitates him to the office of mediation. He has therefore another righteousness, which standeth in *performance*, or obedience to a revealed will: and that is that he puts upon sinners, and that by which their sins are covered. Wherefore he saith, "As by one man's disobedience, many were made sinners: so by the obedience of one, shall many be made righteous (g)," Rom. v. 19.

Christ.

stead of this, they will set up an *inherent* righteousness of their own, in opposition to the righteousness of Christ. As we love our souls, value our peace, comfort, and joy springing from the belief of the truth; and as we regard the honour and glory of our dear Lord, let us be on our guard against such proud, self-righteous, self-justifying, soul-deceiving teachers: for they err, not knowing the scriptures.

(f) Pray attend closely to this scriptural distinction and definition of Christ's righteousness.

(g) Here Mr. Bunyan gives a very clear and distinct account of that righteousness of Christ, as mediator, which he wrought out by his perfect obedience to the law of God, for, and in behalf of all his seed: and which righteousness is imputed to them by God the Father, through faith; and in this one righteousness, and in no other, believers in Christ are made perfectly righteous before God. And by this righteousness

Christ. But are the other righteousnesses of no use to us?

Great-heart. Yes: for though they are essential to his natures and offices, and cannot be communicated unto another, yet it is by virtue of them that the righteousness that justifies is, for that purpose, efficacious. The righteousness of his *Godhead* gives virtue to his obedience; the righteousness of his *manhood* giveth capability to his obedience to justify; and righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it was ordained.

So then here is a righteousness that Christ, as God, has no need of; for he is God without it: here is a righteousness that Christ, as man, has no need of to make him so, for he is perfect man without it: again, here is a righteousness that Christ, as God-man, has no need of, for he is perfectly so without it. Here then is a righteousness that Christ, as God, and as God-man, has no need of, with reference to himself, and therefore he can spare it; a justifying righteousness, that he for himself wanteth not, and therefore giveth it away. Hence it is called the *gift of righteousness*. This righteousness, since Christ Jesus the Lord was made himself under the law, must be given away; for the law doth not only bind that is under it, *to do justly*, but to use charity, Rom. v. 17. Wherefore he must, or ought by the law, if he hath two coats, to give one to him that hath none. Now our Lord indeed hath two coats, one for himself, and one to spare: wherefore he freely bestows one upon those that have none. And thus *Christiana* and *Mercy*, and the rest of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Christ is he that worked, and hath given away what he wrought for, to the next poor beggar he meets.

ness, and no other, are they fully justified from all condemnation in the sight of God. Of this righteousness, therefore, they glory, and their souls make their boast of it, saying, IN the LORD Jehovah Jesus, have I righteousness, Isa. xlv. 24. Reader, study this point deeply, so as to be established in it. It is not of a speculative nature, but is of the essence of the gospel, enters into the life and joy of faith, brings relief to the conscience, and influences to the love of the LORD OUR RIGHTEOUSNESS, and to bring forth the fruits of righteousness which are by him to the praise and glory of God. Nothing can be of greater importance to our souls, than to be fully informed, and spiritually assured, how we who are sinners before God, are made perfectly righteous and everlastingly justified in his sight. This will bring comfort to our souls in the day of life, and administer divine consolation in the hour of death. Therefore, be strong in the faith of thy Lord's righteousness being thine, and thou shalt be joyful in hope, comfortable in love, and steady in all holy obedience.

But

But again, in order to pardon by *deed*, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just course of a righteous law: now from this course we must be justified by way of redemption, a price being paid for the harms we have done; and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions. Thus has he ransomed you from your transgressions, by blood, and covered your polluted and deformed souls with righteousness, Rom. viii. 34. For the sake of which, God passeth by you, and will not hurt you, when he comes to judge the world (g), Gal. iii. 13.

*Christiana
affected by
the way of
redemption.*

Christ. This is brave: Now I see that there was something to be learned by our being pardoned by *word* and *deed*. Good *Mercy*, let us labour to keep this in mind; and my children, do you remember it also. But, Sir, was not this it that made my good *Christian's* burthen fall from off his shoulder, and that made him give three leaps for joy?

*How the
strings that
bound Chris-
tian's burden
to him were
cut.*

Great-heart. Yes, it was the belief of this that cut off those strings, that could not be cut by other means; and it was to give him a proof of the virtue of this, that he was suffered to carry his burthen to the cross.

Christ. I thought so; for though my heart was lightsome and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt (though I have felt but little as yet), that if the most burden'd man in the world was here, and did see and believe as I now do, it would make his heart the more merry and blithe.

*How affection
to Christ is
begot in the
soul.*

Great-heart. There is not only comfort, and the ease of a burthen brought to us, by the sight and consideration of these, but an endeared affection begot in us by it: but who can (if he does but once think that pardon comes not only by pro-

(g) Thus we see what God hath joined together, the life and death, the atonement and righteousness of his beloved Son, for the salvation of our souls. Both enter into the essence of the faith of the gospel. Let us beware never to separate them in our views. We want both his blood to atone for our sins, and his righteousness to justify our souls. O give glory to Jesus for both, and triumph in both from day to day on earth, till you come to cast down your crown at his feet, and to crown Christ with all his glory in heaven.

mise,

mise, but thus) but be affected with the way and means of redemption, and so with the man that hath wrought it for him (h)?

Christ. True; methinks it makes my heart bleed to think that he should bleed for me. Oh! thou loving One: Oh! thou blessed One! Thou deservest to have me; thou hast bought me; thou deservest to have me all; thou hast paid for me ten thousand times more than I am worth! No marvel that this made the water stand in my husband's eyes, and that it made him trudge so nimbly on; I am persuaded he wished me with him; but, vile wretch that I was, I let him come all alone. O Mercy, that thy father and mother were here; yea, and Mrs. *Timorous* also: nay, I wish now with all my heart that here was Madam *Wanton* too. Surely, surely, their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and refuse to become good pilgrims (i).

Great-heart. You speak now in the warmth of your affections: will it, think you, be always thus with you? Besides, this is not communicated to every one, nor to every one that did see your Jesus bleed. There were that stood by, and that saw the blood run from the heart to the ground; and yet were so far off this, that, instead of lamenting, they laughed at him; and, instead of becoming his disciples, did harden their hearts against him. So that all that you have, my daughters, you have by peculiar impression made

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Cause of admiration.

To be affected with Christ, and with what he has done, is a thing special.

by

(h) Come hither, ye sons of the forcerers; who make a sport of holy raptures and heavenly extacies, begotten in the soul by the knowledge of redemption in the blood of Christ, the forgiveness of our sins. Laugh on till ye howl in destruction, for despising salvation by the blood of the Lamb: but we will exalt and triumph, sing of, and rejoice in, Jesus the God of our salvation, in spite of your sport at us; and notwithstanding also the frowns of contempt of you too, who are dead formalists, and know nothing of having your hearts warmed, and your affections inflamed, by the love of a redeeming God and Saviour, and finding yourselves broken-hearted sinners before him, and pardoned and justified sinners by him. O for more warm affections for our BELOVED!

(i) O brave *Christiana*! See what it is to have one's heart inflamed with a sense of the love of Christ. Here observe two things. 1st, that when the affections are thus powerfully carried out, it is no uncommon thing for the tongue to speak unguardedly. Thus Peter upon the mount said, "It is good to be here; let us make three tabernacles. But he knew not what he said," Mark ix. 6. So *Christiana* thinks every one would naturally be affected as she was, if they were present? but she forgets that what she sees, and feels, is of special, peculiar, distinguishing grace, adly,

by a divine contemplating upon what I have spoken to you. Remember that it was told you, that the *hen*, by her common call, gives no meat to her chickens. This you have therefore by a special grace (k).

Now I saw still in my dream, that they went on until they were come to the place that *Simple* and *Sloth*, and *Presumption*, lay and slept in, when *Christian* went by on pilgrimage: and behold they were hanged up in irons a little way off on the other side.

Simple, Sloth, and Presumption hang'd, and why.

Mercy. Then said *Mercy* to him that was their guide and conductor, What are these three men? and for what are they hanged there?

Great-heart. These three men were men of bad qualities; they had no mind to be pilgrims themselves, and whomsoever they could, they hindered; they were for *sloth* and *folly* themselves, and whomsoever they could persuade, they made so too; and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by; and now you go by, they are hanged (l).

Mercy. But could they persuade any one to be of their opinion?

Great-heart. Yes, they turned several out of the way. There was *Slow-pace* that they persuaded to do as they. They also prevailed with one *Short-wind*, with one *No-heart*, with one *Linger-after-hust*, and with one *Sleepy-head*, and with a young woman whose name was *Dull*, to turn out of the way and become as they. Besides, they brought up an ill report of

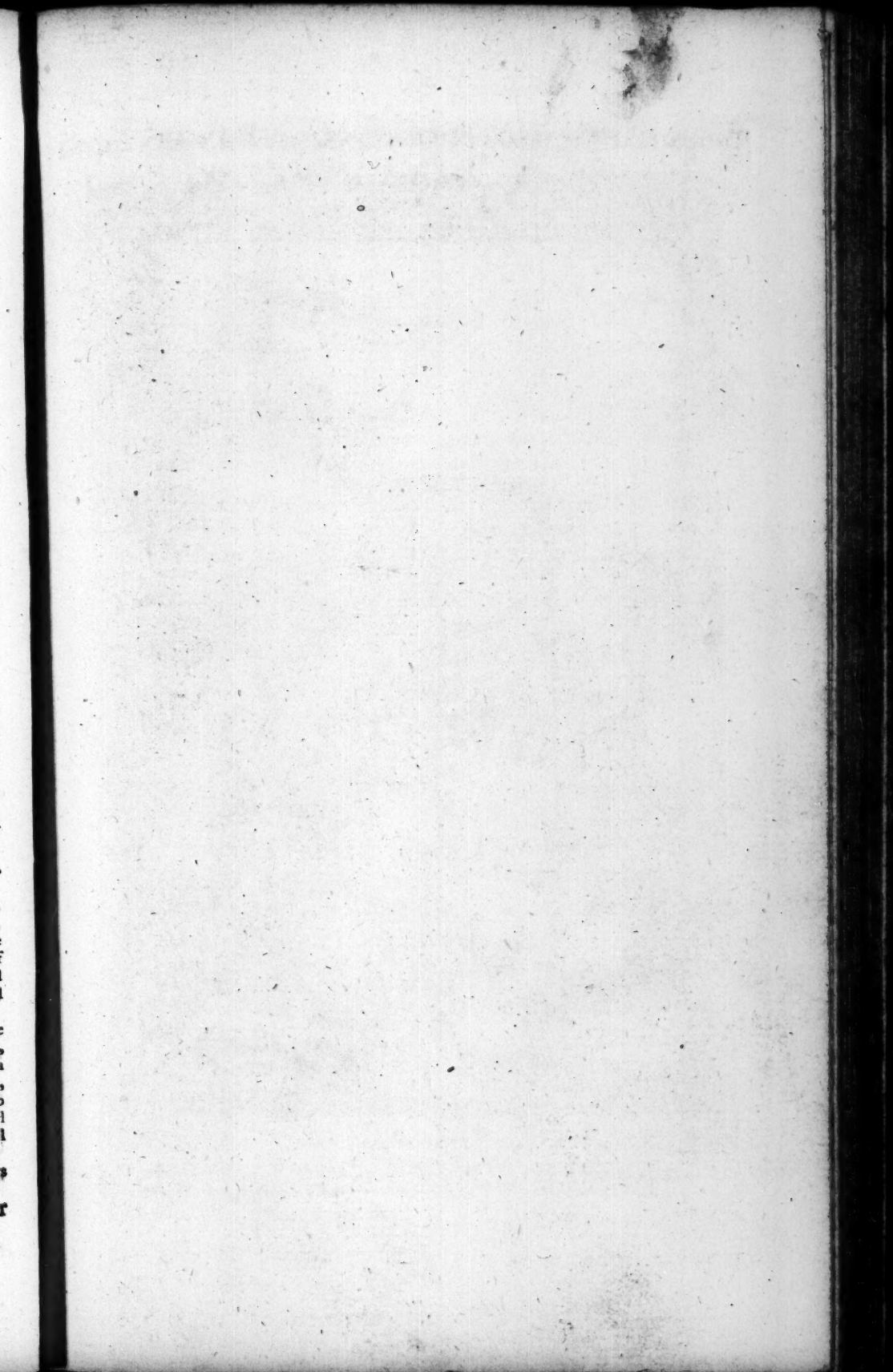
Whom they prevailed upon to turn out of the way.

2dly, Beware of thinking slightly of having the affections thus divinely inflamed. Many poor, dry, formal professors go on year after year quite easy and contented, without any incomes of ravishing love, and spiritual joy. They are content with the cold light of the moon, without the genial warmth of the sun; with clear notions of truth in their heads, without their hearts being warmed, and their affections carried out by the powerful influence of the love of Jesus; for he says, "Ask, and ye shall receive, that your joy may be full," John xvi. 24.

(k) Mind how tenderly *Great-heart* deals with warm-hearted *Christiana*. He does not attempt to damp her joy, and throw cold water upon the fire of her affections, but gently insinuates, first, the peculiar frame of mind she speaks from. 2dly, by a gentle hint, suggests, that she must not always expect to be in such raptures; and, 3dly, reminds her, that her indulgences were of a peculiar nature, not common to all; but bestowed upon the faithful in Christ *only*. And that therefore, amidst all her joyful feelings, she should know to whom she was indebted for them, and give all the glory to the God of all grace.

(l) God, as it were, gibbets some professors; and causes their names and characters to be publicly exhibited, as a terror to others, and as a warning to his own people.

your



Bunyan's PILGRIM'S PROGRESS, with MASON's Notes

Plate XV.



*The Pilgrims conducted by Great-heart, pass by the Gibbet of
Simple, Sloth and Presumption.* C. Hall sc.

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your Lord, persuading others that he was a hard task-master. They also brought up an evil report of the good land, saying, It was not half so good as some pretended it was. They also began to vilify his servants, and to count the best of them meddlesome, troublesome, busy-bodies; farther, they would call the bread of God *husks*; the *comforts* of his children, *fancies*; the travail and labour of pilgrims, *things to no purpose* (m).

Christ. Nay, said *Christiana*, if they were such, they should never be bewailed by me: they have but what they deserve; and I think it well that they stand so near the highway, that others may see and take warning. But had it not been well if their crimes had been engraven on some pillar of iron or brass, and left here where they did their mischiefs, for a caution to other bad men?

Great-heart. So it is, as you may well perceive, if you will go a little to the wall.

Mercy. No, no; let them hang, their names rot, and their crimes lie for ever against them: I think it is a high favour that they are hanged before we came hither; who knows else what they might have done to such poor women as we are? Then she turned it into a song, saying,

- “ Now then you three hang there, and be a sign
 “ To all that shall against the truth combine.
 “ And let him that comes after fear this end,
 “ If unto pilgrims he is not a friend.
 “ And thou, my soul, of all such men beware,
 “ That unto holiness opposers are.”

(m) Let us consider the characters of these three professors: 1st, here is *SIMPLE*, who, as Solomon says, believeth every word, Prov. xiv. 15; a foolish credulous professor, who is easily led away and beguiled by smooth words and fair pretences of others; ever learning, but never coming to the knowledge of the truth, so as to believe it, love it, and be established on it; hence liable to be carried away by every wind of doctrine. 2d, *SLOTH*, a quiet, easy professor, who never disturbs any one, by his diligence in the word of God, nor his zeal for the truths and glory of God. Hence all men speak well of him; but Christ denounces a woe against all such, Luke vi. 6. 3dly, *PRESUMPTION*, one who presumes to find favour with God, in a way which his word does not promise, or expects salvation at the end, without the means prescribed by God for attaining it. Such are your licentious Antinomian spirits, who boldly presume to hope for salvation by Christ, without being conformed to the image of Christ, and ridicule the work of the Spirit, as renewing his people in the spirit of their minds in righteousness and true holiness, for without this real, personal holiness no man shall see the Lord, Heb. xii. 14. O beware of these three sorts of professors, for they turn many aside. Real christians are in danger of being seduced by them, if not of total destruction from them.

Thus they went on, till they came at the foot of the hill *Difficulty* (n), where again their good friend Mr. *Great-heart* took occasion to tell them what happened there when *Christian* himself went by. So he had them first to the spring; Lo, saith he, this is the spring that *Christian* drank of before he went up this hill; then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst. Thereat *Mercy* said, And why so envious, trow? But said the guide, it will do, if taken up and put into a vessel that is sweet and good; for then the dirt will sink to the bottom, and the water come out by itself more clear. Thus therefore *Christiana* and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom, and then they drank thereof (o).

Next he shewed them the two *By-ways* that were at the foot of the hill, where *Formality* and *Hypocrisy* lost themselves. And, said he, these are dangerous paths: two were here cast away when *Christian* came by. And although *By-paths, tho' barred up,* you see these ways are since stopped up with *chains, posts, and a ditch,* yet there are them that will chule to adventure here, rather than take the pains to go up this hill.

Christ. "The way of transgressors is hard," Prov. xiii. 15. It is a wonder that they can get into those ways without danger of breaking their necks.

Great-heart. They will venture; yea, if at any time any of the King's servants do happen to see them, and tell them, that they are in the wrong way, and do bid them beware of the danger, then they will railingly return them answer, and say, "As for the word that thou hast spoke to us in the name of the King, we will not hearken unto thee; but we will cer-

(n) This hill *Difficulty* may signify how hard it is to abide by Christ, cleave to him, and continue to hold fast the truth as it is in him, when surrounded by errors and heresies on every side, and temptations and lusts are continually springing up from within us. But, looking to Jesus, and praying him to keep us, is the way of safety, though the hill be ever so difficult to us.

(o) This represents to us, that some preachers, as the prophet says, foul the water with their feet, Ezek. xxxiv. 18. that is, though they preach somewhat about Christ, and salvation by him; yet they so clog, mire, and pollute the stream of free grace, with pre-requisites, terms, and conditions, &c. that a poor, thirsty soul cannot drink the water, nor allay his thirst with it; but is forced to let it stand, till these gross dregs sink to the bottom. Yea, we ought to beware of drinking such filthy dregs, for they will certainly swell us up with the tympany of pride of our free-will, human merit, and self-righteousness, which oppose the glory of Jesus, and comfort of our souls.

tainly do whatsoever thing goeth out of our mouths," &c. Jer. xlv. 16, 17. Nay, if you look a little farther, you shall see that these ways are made cautionary enough, not only by these *pests* and *ditch*, and *chain*, but also by being hedged up, yet they will chuse to go there (p).

Christ. They are idle; they love not to take pains; up-hill way is unpleasant to them. So it is fulfilled unto them as it is written; "The way of the slothful man is a hedge of thorns*." Yea, they will rather chuse to walk upon a snare, than to go up this hill, and the rest of this way to the city.

The reason why some do chuse to go in by-ways.

Then they set forward, and began to go up the hill, and up the hill they went; but before they got up to the top, *Christiana* began to pant, and said, I dare say, this is a breathing hill; no marvel if they that love their ease more than their souls, chuse to themselves a smoother way. Then said *Mercy*, I must sit down; also the least of the children began to cry: Come, come, said *Great-heart*, sit not down here, for a little above is the Prince's *Arbour*. Then he took the little boy by the hand, and led him up thereto (q).

The hill puts the pilgrims to it.

When they were come to the *arbour*, they were very willing to sit down, for they were all in a pelting heat. Then said *Mercy*, how sweet is the rest of them that labour†! And how good is the Prince of pilgrims, to provide such resting-places for them! Of this *arbour* I have heard much; but I never saw it before. But let us beware of sleeping: for, as I have heard, that it cost poor *Christian* dear.

They sit in the arbour.
Part I. p. 42.

Then said Mr. *Great-heart* to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, that the way to heaven is as a ladder, and the way to hell is as

The little boy's answer to the guide, and to Mercy.

* Prov. xv. 19. + Mat. xi. 28.

(p) Examine, which do you like best, self-soothing or soul-searching doctrine? Formalists and hypocrites love the former, and hate the latter. But the sincere and upright are discovered by desiring to have their hearts searched to the quick, and their ways tried to the uttermost, and therefore with David will cry, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting," Pl. cxxxix. 23, 24.

(q) He who is a stranger to the hard work of self-denial, and how difficult it is to the flesh, knows not what this hill Difficulty means; for the nearer to the arbour of Jesus's rest, the more difficulties in the way; but the sweeter it is when attained.

down a hill. But I had rather go up the ladder to life, than down the hill to death.

Then said *Mercy*, But the proverb is, *To go down the hill is easy*: But *James* said (for that was his name) The day is coming when, in my opinion, *going down the hill will be the hardest of all*. 'Tis a good boy, said his master, thou hast given her a right answer. Then *Mercy* smiled, but the little boy did blush (r).

They refresh themselves.

Christ. Come, said *Christiana*, will you eat a bit, to sweeten your mouths, while you sit here to rest your legs?

For I have here a piece of pomegranate, which Mr. Interpreter put into my hand just when I came out of his doors; he gave me also a piece of an honeycomb, and a little bottle of spirits. I thought he gave you something, said *Mercy*, because he called you aside. Yes, so he did, said the other. But, said *Christiana*, it shall be still as I said it should, when at first we came from home; thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion. Then she gave to them, and they did eat, both *Mercy* and the boys. And said *Christiana* to Mr. Great-heart, Sir, will you do as we do? But he answered, you are going on pilgrimage, and presently I shall return; Much good may what you have do to you. At home I eat the same every day. Now when they had eaten and drank, and had chattered a little longer, their guide said to them, The day wears away; if you think good, let us prepare to be going. So they got up to go, and the little boys went before: but *Christiana* forgot to take her bottle of her spirits with her; so she sent her little boy back to fetch it. Then said *Mercy*, I think this is a losing place. Here *Christian* lost his roll; and here *Christiana* left her bottle behind her; Sir, what is the cause of this? So their guide made

answer, and said, The cause is *sleep* or *forgetfulness*; some *sleep* when they should keep *awake*; and some *forget* when they should remember; and this is the very cause, why often, at the resting-places, some pilgrims in some things, come off losers. Pilgrims should watch, and remember what they have already

(r) That is right; when we are praised, to have a conscious blush, well knowing how much we have to be ashamed of. But some have got such a vain confidence in, and high opinion of, their own inherent righteousness, merits, and perfection, that they have hereby got, what the scripture calls a whore's forehead, and refuse to be ashamed, Jerem. iii. 3. O cry to the Lord continually against spiritual pride, and for an humble heart, knowing thyself to be a poor sinner.

received under their greatest enjoyments; but for want of doing so, oftentimes their rejoicings end in tears, and their sun-shine in a cloud; witness the story of *Christian* at this place (s). *Mark this.*
Part I.
p. 42:

When they were come to the place where *Mistrust* and *Timorous* met *Christian* to persuade him to go back for fear of the lions, they perceived as it were a stage, and before it, towards the road a broad plate, with a copy of verses written thereon, and underneath, the reason of raising up of that stage in that place, rendered. The verses were these:

" Let him that sees this stage, take heed
" Upon his heart and tongue:
" Lest if he do not, here he speed
" As some have long ago."

The words underneath the verses were, *This stage was built to punish such upon, who through Timorousness or Mistrust, should be afraid to go farther on pilgrimage: also on this stage, both Mistrust and Timorous were burnt through the tongue with a hot iron, for endeavouring to hinder Christian on his journey (t).*

Then said *Mercy*, This is much like to the saying of the Beloved, Psal. cxx. 3, 4. " What shall be given unto thee; or what shall be done unto thee, thou false tongue? Sharp arrows of the Mighty, with coals of juniper."

So they went on, till they came within sight of the lions. Now *Mr. Great-heart* was a strong man, so he was not afraid of a lion: but yet when they were come up to the place where the lions were, the boys that went before, were glad to cringe behind, for they were afraid of the lions; so they stepped back and went behind. At this their guide smiled, and said, How now, my boys, do you love to go before when no danger doth approach, and love to come behind so soon as the lions appear?

Now as they went on, *Mr. Great-heart* drew

Part I.

p. 46.

An emblem of those that go on bravely when there is no danger, but shrink when troubles come.

his

(s) Reader, mind this well: remember it often; and it will do thee good. I am a witness against myself, of how much I have lost by indulging the flesh, and how much I have suffered by forgetfulness. But O what a gracious Lord do we serve! this is no excuse for our folly, but an aggravation of our faults; ought to sink us lower in shame, and excite us to greater care, diligence, and watchfulness; else we shall surely smart for our folly, if not in hell, yet in our consciences.

(t) Christians, take heed to your tongues. O beware, beware, lest in any wise you make a report of the good land, through fear or mistrust! The Lord notes what you boldly

his sword, with intent to make way for the pilgrims in spite of the lions. Then there appeared one, that it seems had taken

Grim the giant, and of his backing the lions. upon him to back the lions: and he said to the pilgrims guide, What is the cause of your coming hither? Now the name of that man was *Grim*, or *Bloody-man*, because of his slaying of pilgrims, and he was of the race of the giants (u).

Great-heart. Then said the pilgrims guide, These women and children are going on pilgrimage; and this is the way they must go, and go it they shall, in spite of thee and the lions.

Grim. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions.

Now, to say the truth, by reason of the fierceness of the lions, and of the *grim* carriage of him that did back them, this way had of late lain much unoccupied, and was almost all grown over with grass.

Christ. Then said *Christiana*, Though the highways have been unoccupied heretofore, and though the travellers have been made in times past to walk through by-paths, it must not be so now I am risen, "Now I am risen a mother in Israel," Judges v. 6, 7.

Grim. Then he swore *by the lions*, but it should: and therefore bid them turn aside, for they should not have passage there.

Great-heart. But their guide made first his approach unto *Grim*, and laid so heavy at him with his sword, that he forced him to retreat.

Grim. Then said he that attempted to back the lions, Will you slay me upon my own ground?

Great-heart. It is the King's highway that we

boldly speak for his ways, and to his glory; and he marks your words which in any wise have a contrary tendency. The tongue is an unruly evil. "If any man offend not in word (in speaking contrary to the truth as it is in Jesus) the same is a perfect man," James iii. 2.

(u) Who is this giant *Grim*, who backs the lions, and terrifies the hearts of pilgrims with a sense of danger in the right way to the kingdom? It is an evil heart of unbelief. This *Great-heart* will fight with, and conquer. O how does unbelief multiply dangers, and magnify difficulties: call up fear, and reject our hearts! Unbelief makes every danger wear a grim and terrible aspect. The only weapon to slay this enemy, is the sword of the Spirit, which is the word of God, Eph. vi. 17. O pilgrim, when dangers beset you, and fears arise in you, hear what the Lord speaks to you; and in the belief of his truth, quit yourselves manfully; fight the good fight of faith; ever remembering, that you are more than conqueror through Christ who hath loved you. Faith will exalt the love and power of Christ, above the fear of every enemy.

are

are in, and in this way it is that thou hast placed the lions; but these women and these children, though weak, shall hold on their way in spite of thy lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow he also broke his helmet, *The victory.* and with the next cut off an arm. Then did the giant roar so hideously, that his voice frightened the women, and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing (w). Wherefore, when old *Grim*, that intended to back them, was dead, Mr. *Great-heart* *They pass by the lions.* said to the pilgrims, Come now, and follow me, and no hurt shall happen to you from the lions. They therefore went on, but the women trembled as they pass'd by them; the boys also looked as they would die, but they all got by without further hurt.

Now, when they were within sight of the *Porter's Lodge*, they soon came up unto it; but they made the more haste after this to go thither, because it is dangerous travelling there in the night. *They come to the Porter's lodge.* So when they were come to the Gate, the guide knocked, and the Porter cry'd, *Who is there?* But as soon as the guide had said, *It is I*, he knew his voice, and came down (for the guide had oft before that came thither as a *Conductor of Pilgrims*); when he was come down, he opened the Gate, and seeing the guide standing just before it (for he saw not the women, for they were behind him) he said unto him, How now, Mr. *Great-heart*, what is your business here so late at night? I have brought, said he, some pilgrims hither, where, by my Lord's commandment, they must lodge: I had been here some time ago, had I not been opposed by the giant that did use to back the lions. But I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety (x).

Porter. Will not you go in, and stay till morning?

Great-heart.

(w) How often, after we have fought with the courage of *faith*, and the resolution of *hope*, and have overcome a *grim* enemy, have we seen the fiercest of our enemies chained by the power of God, so as not to have the least power to hurt us? O pilgrim! it is sweet to reflect, that every lion-like foe is under the controul of thy God, and cannot come one link of their chain nearer to thee than thy Lord will permit. Therefore, when fears and terrors beset thee, think of thy Lord's love to thee, his power engaged to preserve thee, and his promises to comfort thee. For "the Lord is high unto all them who call upon him," Pf. cxlv. 18.

(x) How mindful is our Lord of us! How gracious is he to us! What blessed provisions doth he make for us! If Pilgrims are attacked by Giant *Grim*, and terrified with

Great-heart No. I will return to my Lord to-
night.
Great-heart attempts to go back. The pilgrims im-
 plore his com-
 pany still.

Mercy. Then said *Mercy*, O that we might have thy company to our journey's end! How can such poor women as we, hold out in a way so full of troubles as this way is; without a friend and defender?

James. Then said *James*, the youngest of the boys, Pray, Sir, be persuaded to go with us, and help us, because we are so weak; and the way so dangerous as it is (y).

Great-heart. I am at my Lord's commandment: if he shall allot me to be your guide quite through, I will willingly wait upon you. But here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your request. However at present I must withdraw; and so good *Christiana*, *Mercy*, and my brave children, Adieu.

Then the Porter, Mr. *Watchful*, asked *Christiana* of her country, and of her kindred: and she said, *I come from the City of Destruction; I am a widow woman, and my husband is dead, his name was Christian, the pilgrim.* How! said the Porter, was he your husband? Yes, said, she, and these are his children; and this (pointing to *Mercy*) is one of my town's-women. Then the Porter rang his bell, as at such times he is wont, and there came to the door one of the damsels, whose name was *Humble-mind*. And to her the Porter said, Go tell it within, that *Christiana*, the wife of *Christian*, and her children are come hither on pilgrimage. She went in, therefore, and told it. But

Joy at the news of the pilgrims coming. Oh, what noise for gladness was there; when the damsel did but drop that out of her mouth!

So they came with haste to the Porter, for *Christiana* stood still at the door. Then some of the most grave said unto her, *Come in, Christiana,*

with the sight of lions, they may be sure, that it is only a prelude to some sweet enjoyment of their Lord's love, and that they are near to some sweet asylum, some sanctuary of rest, peace, and comfort. Some bitter generally precedes the sweet, and makes the sweet still sweeter.

(y) O it is hard work to part with *Great-heart*! How many blessings do we lose for want of asking? *Great-heart* is at the command of our Lord. O for more power to cry incessantly to the Lord, for the presence of *Great-heart*, that we may go on more chearfully, and more joyfully in the ways of the Lord!

come

come in thou wife of that good man; come in thou blessed woman, come in, with all that are with thee. So she went in, and they followed her that were her children and her companions. Now when they were gone in, they were had into a very large room, where they were bidden to sit down: so they sat down, and the chief of the house was called to see and welcome the guests. Then they came in, and understanding who they were, did salute each other with a kiss, and said, Welcome, ye vessels of the grace of God; welcome to us your faithful friends (z).

*Christians
love is kindled
at the sight
of one another.*

Now, because it was somewhat late, and because the pilgrims were weary with their journey, and also made faint with the sight of the fight, and of the terrible lions, therefore they desired, as soon as might be, to prepare to go to rest, *Exod. xii. 31.* Nay, said those of the family, refresh yourselves with a morsel of meat; for they had prepared for them a Lamb, with the accustomed sauce belonging thereto, *John i. 29 (a).* For the Porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest:

But let us, said *Christiana*, if we may be so bold as to chuse, be in that chamber that was my husband's, when he was here; so they had them up thither, and they all lay in a room. When they were at rest, *Christiana* and *Mercy* entered into discourse about things that were convenient.

*Part I.
p. 53.*

Christ. Little did I think once, when my husband went on pilgrimage, that I should ever have followed him.

*Christ's
bosom is for
all pilgrims.*

Mercy. And you as little thought of lying in his bed and in his chamber to rest, as you do now (b).

(z) Here is a blessed mark of being vessels of the grace of God, when we delight in the sight of, salute and welcome others in the way to Zion, and mutually have our hearts and affections drawn out to each other in love. O how sweet is the fellowship of pilgrims below! what must it be above! Infinitely above conception. Lord, fire our souls with the thought of ever being with thee and each other in thy kingdom.

(a) The Lamb is the food of pilgrims, and the end of their conversation. Reader, can you feed upon Christ by faith? Is the Lamb the nourishment of thy soul, and the portion of thy heart? Canst thou say, from sweet and blessed experience, his flesh is meat indeed, and his blood is drink indeed? Is it thy delight to think of him, hear of him, speak of him, abide in him, and live upon him? O bless him and praise him for his distinguishing mercy, this spiritual appetite. It is peculiar to his beloved ones only.

(b) Pray, mind the above sweet note, "Christ's bosom is for all pilgrims." It is there the weary find rest, and the burdened soul ease. O for more reclinings of soul upon the precious bosom of our dear Lord! We can be truly happy no where else.

Christ. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him; and yet now I believe I shall.

Mercy. Hark! Don't you hear a noise?

Christ. Yes, it is, as I believe, a noise of music, for joy that we are here.

Mercy. Wonderful music in the house, music in the heart, and music also in heaven, for joy that we are here (c).

Thus they talked a while, and then betook themselves to sleep. So in the morning, when they were awaked, *Christiana* said to *Mercy*:

Mercy did laugh in your sleep to-night? I suppose you was in a dream.

Mercy. So I was, and a sweet dream it was; but are you sure I laughed?

Christ. Yes you laughed heartily; but prithee, *Mercy*, tell me thy dream.

Mercy's dream. *Mercy.* I was a dreaming that I sat all alone in a solitary place, and was bemoaning the hardness of my heart.

Now I had not sat there long, but methought many had gathered about me, to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this some of them laughed at me, some called me fool, and some began to thrust me about. With that, methought I looked up, and saw one coming with wings towards me. So he came directly to me, and said, *Mercy*, what aileth thee? Now when he heard me make my complaint, he said, Peace be to thee: he also wiped mine eyes with his handkerchief, and clad me in silver and gold, Ezek. xvi. 8, to 11. He put a chain upon my neck, and ear-rings in mine ears, and a beautiful crown upon my head. Then he took me by the hand, and said, *Mercy*, come after me. So he went up, and I followed till we came at a Golden Gate. Then he knocked: and when they within had opened, the man went in, and I followed him up to a throne, upon which one sat, and he said to

(c) O what precious harmony is this! how joyful to be the subjects of it, and to join in it! The free, sovereign grace of God is the delightful theme, and glory to God in the highest, the universal chorus. It is the wonder and joy of sinners on earth, and of angels in heaven.

me, Welcome, daughter. The place looked bright and twinkling, like the stars, or rather like the sun, and I thought that I saw your husband there; so I awoke from my dream. But did I laugh (d)?

Christ. Laugh! ay, and well you might, to see yourself so well. For you must give me leave to tell you, that it was a good dream; and that as you have begun to find the first part true, so you will find the second at last. "God speaks once, yea twice, yet man perceiveth it not; in a dream, in a vision of the night when deep sleep falleth upon men, in slumbering upon the bed," Job xxxiii. 14, 15. We need not, when a-bed, to lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his voice. Our heart oft-times wakes when we sleep; and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake (e).

Mercy. Well, I am glad of my dream, for I hope ere long, to see it fulfilled, to the making me laugh again. *Mercy glad of her dream.*

Christ. I think it is now high time to rise, and to know what we must do.

Mercy. Pray, if they advise us to stay a while, let us willingly accept of the proffer. I am the willinger to stay a while here, to grow better acquainted with these maids; methinks *Prudence*, *Piety*, and *Charity*, have very comely and sober countenances.

Christ. We shall see what they will do. So when they were up and ready, they came down, and they asked one another of their rest, and if it was comfortable or not.

Mercy. Very good, said *Mercy*; it was one of the best night's lodgings that ever I had in my life.

(d) Pray observe this dream: it is a most precious one indeed. We find it true in the broad day of sweet experience; for then it is we get the most blessed visits from our dear Lord, when we get by ourselves and bemoan the deadness of our poor hearts. True, we may be laughed at, called fools, and despised by the profane and self-righteous, who do not feel the hardness of their hearts, nor bemoan themselves for it; yet the loving, compassionate, tender-hearted Saviour, is ever near to us, he feels for us, sympathizes with us, will manifest himself to us, and revive us with the sense of peace, the joy of hope, and the comforts of love: and assure us, that where he is, there we shall soon be, where pain of heart, and sorrow of soul shall be no more for ever. Therefore, so far from thinking yourself not to be a pilgrim, because you feel hardness of heart, and bemoan it, be assured that it is a most blessed sign, that Christ's heart of love is set upon you.

(e) O how blessed are they who are watching and waiting continually to hear the small, still voice of the Spirit, speaking rest and peace to their souls by the blood of the Lamb! O how condescending is our Lord, thus to visit us, and converse with us in the way to his kingdom!

They stay some time. Then said *Prudence* and *Piety*, if you will be persuaded to stay here a while, you shall have what the house will afford.

Char. Ay, and that with a very good will, said *Charity*. So they consented, and staid there about a month or above, and became very profitable one to another.

Prudence desires to catechise Christiana's children. And because *Prudence* would see how *Christiana* had brought up her children, she asked leave of her to catechise them: so she gave her free consent. Then she began with the youngest, whose name was *James*.

Prudence. And she said, Come, *James*, canst thou tell me who made thee?

James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good boy. And canst thou tell me who saved thee?

James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good boy still. But how doth God the Father save thee?

James. By his grace.

Prud. How doth God the Son save thee?

James. By his righteousness, and blood, and death, and life.

Prud. And how doth the Holy Ghost save thee?

James. By his illumination, by his renovation, and by his preservation (f).

Then said *Prudence* to *Christiana*, you are to be commended for thus bringing up your children. I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.

Prud. Then she said, Come, *Joseph* (for his name was *Joseph*) will you let me catechise you?

Joseph. With all my heart.

Prud. What is man?

Joseph. A reasonable creature, made so by God, as my brother said.

(f) I cannot prevail on myself to let this part pass by, without making observation. Mr. Bunyan expresses himself very clear and sound in the faith; but here it is not so; for what is here ascribed to the Son, is rather the work of the Spirit; and indeed, the work of salvation, effected by the Son of God is entirely left out. I am therefore inclined to think, that here is a chasm, though not perhaps in the author's original work, but by its passing through later editions. It really seems defective here, in the explanation of salvation, by the distinct offices of the Holy Trinity.

Prud.

Prud. What is supposed by this word *saved*?

Joseph. That man by sin has brought himself into a state of captivity and misery.

Prud. What is supposed by his being saved by the Trinity?

Joseph. That sin is so great and mighty a tyrant, that none can pull us out of its clutches, but God; and that God is so good and loving to man, as to pull him indeed out of this miserable state.

Prud. What is God's design in saving poor man?

Joseph. The glorifying of his name, of his grace, and justice, &c. and the everlasting happiness of his creature.

Prud. Who are they that must be saved?

Joseph. Those that accept of his salvation.

Prud. Good boy, *Joseph*; thy mother hath taught thee well, and thou hast hearkened to what she has said unto thee.

Then said *Prudence* to *Samuel*, who was the eldest son but one?

Prud. Come, *Samuel*, are you willing that I should catechise you?

Samuel. Yes, forsooth, if you please.

Samuel catechised.

Prud. What is heaven?

Samuel. A place and state most blessed, because God dwelleth there.

Prud. What is hell?

Sam. A place and state most woeful, because it is the dwelling place of sin, the devil and death.

Prud. Why wouldest thou go to heaven?

Sam. That I may see God, and serve him without weariness; that I may see Christ and love him everlastingly; that I may have that fullness of the Holy Spirit in me, that I can by no means here enjoy.

Prud. A very good boy, and one that has learned well.

Then she addressed herself to the eldest, whose name was *Matthew*; and she said to him, Come, *Matthew* catechise you?

Matt. With a very good will.

Prud. I ask, then, if there was ever any thing that had a being antecedent to or before God?

Matt. No; for God is eternal; nor is there any thing, excepting himself, that had a being until the beginning of the first day: "For in six days the Lord made heaven and earth, the sea, and all that in them is."

Prud. What do you think of the bible?

Matt. It is the holy word of God.

Prud.

Prud. Is there nothing written therein but what you understand?

Matt. Yes, a great deal.

Prud. What do you do when you meet with places therein that you do not understand?

Matt. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good (g).

Prud. How believe you as touching the resurrection of the dead?

Matt. I believe they shall rise, the same that was buried; the same in nature, though not in corruption. And I believe this upon a double account. First, Because God hath promised it. Secondly, Because he is able to perform it (h).

Then said *Prudence* to the boys, You must still hearken to your mother, for she can teach you more. You must also diligently give ear to what good talk you shall hear from others: for your sakes do they speak good things. Observe also, and that with carefulness, what the heavens and the earth do teach you; but especially be much in the meditation of that book that was the cause of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and shall be glad if you will ask me questions that tend to godly edifying.

Now by that these pilgrims had been at this place a week, *Mercy* had a visitor that pretended some good will unto her, and his name was Mr. *Brisk*, a man of some breeding, and that pretended to religion, but a man that stuck very close to the world. So he came once or twice, or more, to *Mercy*, and offered love unto her. Now *Mercy* was of a fair countenance, and therefore the more alluring.

Her mind also was, To be always busying of herself in doing; for when she had nothing to do for herself, she would be making of hose and gar-

(g) Though this is answered with the simplicity of a child; yet it is, and ever will be, the language of every father in Christ. Happy those whose spirits are cast into this humble, evangelical mould! O that this spirit may accompany us in all our searches, in all our ways, and through all our days.

(h) Here is the foundation of faith, and the triumph of hope, God's faithfulness to his promise, and his power to perform. Having these to look to, what should stagger our faith, or deject our hope? We may, we ought to smile at all carnal objections, and trample upon all corrupt reasonings.

ments for others, and would bestow them upon those that had need. And Mr. *Brisk* not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good housewife, quoth he to himself.

Mercy then revealed the business to the maidens that were of the house, and enquired of them concerning him, for they did not know him better than she. So they told her, that he was a very busy young man, and one that pretended to religion; but was, as they feared, a stranger to the power of that which is good.

Mercy enquires of the maids concerning Mr. Brisk.

Nay, then said *Mercy*, I will look no more on him; for I purpose never to have a clog to my soul (i).

Prudence then replied, that there needed no great matter of discouragement to be given to him; for continuing so as she had begun to do for the poor, would quickly cool his courage.

So the next time he comes, he finds her at the old work, making of things for the poor. Then said he, What always at it? Yes, said she, either for myself or for others. And what canst thou earn a day? quoth he. I do these things, said she, "that I may be rich in good works, laying a good foundation against the time to come, that I may lay hold of eternal life," 1 Tim. vi. 17—19. Why pr'ythee, what dost thou do with them? said he. Cloath the naked, said she. With that his countenance fell. So he forebore to come at her again. And when he was asked the reason why, he said, *That Mercy was a pretty lass, but troubled with ill conditions* (k).

Talk betwixt Mercy and Mr. Brisk.

He forsakes her, and why. Mercy in the practice of Mercy rejected, while Mercy in the name of Mercy is liked.

When he had left her, *Prudence* said, Did I not tell thee, that Mr. *Brisk* would soon forsake thee? yea, he will raise up an ill report of thee: for, notwithstanding his pretence to religion, and his seeming love to *Mercy*, yet *Mercy* and he are

(i) Most blessed resolution! Ah, pilgrims, if ye were more wary, left, by your choice and conduct, ye brought clogs to your souls, how many troubles would ye escape, and how much more happy would ye be in your pilgrimage! It is for want of this wisdom and conduct, that many bring evil upon themselves.

(k) How easily are the best of characters traduced, and false constructions put upon the best of actions? Reader, is this your lot also? Mind your duty. Look to your Lord. Persevere in his works and ways; and leave your character with him, to whom you can trust your soul. For if God be for us, who shall be against us? What shall harm us, if we be followers of that which is good.

of tempers so different, that I believe they will never come together.

Mercy. I might have had husbands before now, though I spoke not of it to any; but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

Prud. *Mercy* in our days is little set by, any further than as to its name: the practice, which is set forth by the conditions, there are but few that can abide.

Mercy's resolutions. *Mercy.* Well, said *Mercy*, if no body will have me, I will die a maid, or my conditions shall be to me as a husband. For I cannot change my nature; and to have one that lies cross to me in

How Mercy's sister was served by her husband.

this, that I purpose never to admit of as long as I live. I had a sister named *Bountiful*, married to one of these churls: but he and she could never agree; but because my sister was resolved to do as she had begun, that is, to shew kindness to the poor, therefore her husband first cried her down at the Cross, and then turned her out of doors.

Prud. And yet he was a professor, I warrant you!

Mercy. Yes, such a one as he was, and of such as the world is now full: but I am for none of them all (1).

Matthew falls sick. Now *Matthew*, the eldest son of *Christiana*, fell sick, and his sickness was sore upon him, for he was much pained in his bowels, so that he was with it, at times, pulled as it were both ends to-

gether (m). There dwelt also not far from thence, one Mr. *Skill*, an ancient and well-approved physician. So *Christiana* desired it, and they sent for him, and he came: when he was entered the room, and had a little observed the boy,

Gripes of conscience. he concluded that he was sick of the gripes. Then he said to his mother, What diet has *Matthew* of late fed upon? Diet? said *Christiana*; nothing but what is wholesome. The physician answered, this

(1) Though we are to beware of a censorious spirit in regard to professors, yet when they give sad evidence by their walk, that they are not what they profess to be, holy followers of the LAMB, we are by no means to be deceived by them. For we have an unerring rule laid down by our Lord, to judge of them, "ye shall know them by their fruits," Matt. vii. 16, yea, and we ought to be faithful to them too, by reproving them in the spirit of humility and love. O that more of this prevailed!

(m) See the effects of sin. It will pinch and gripe the conscience, and make the heart of a gracious soul sick.

boy has been tampering with something that lies in his maw undigested, and that will not away without means. And I tell you he must be purged, or else he will die. *The physician's judgment.*

Sam. Then said *Samuel*, Mother, what was that which my brother did gather and eat, so soon as we were come from the gate that is at the head of this way? You know, that there was an orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did pluck and eat (n). *Samuel puts his mother in mind of the fruit his brother eat.*

Christiana. True, my child, said *Christiana*, he did take thereof, and did eat; naughty boy as he was, I chid him, and yet he would eat thereof.

Skill. I know he had eaten something that was not wholesome food; and that food, to wit, that fruit, is even the most hurtful of all. It is the fruit of *Beelzebub's* orchard. I do marvel that none did warn you of it; many have died thereof (o).

Christ. Then *Christiana* began to cry; and she said, O naughty boy! and O careless mother! what shall I do for my son!

Skill. Come, do not be too much dejected; the boy may do well again, but he must purge and vomit.

Christ. Pray, Sir, try the utmost of your skill with him, whatever it costs.

Skill. Nay, I hope I shall be reasonable, Heb. x. 1, 2, 3, 4. So he made him a purge, but it was too weak; it was said, it was made of the blood of a goat, the ashes of a heifer, and with some of the juice of hyssop, &c. When Mr. *Skill* had seen that that purge was too weak, he made him one to the purpose; it was made *Ex Carne & Sanguine Christi* (p), John vi. 54, 55, 56, 57. Mark ix. 49. *Potion prepared.*

Heb.

(n) See how useful pilgrims are to each other, in faithfully reminding of their conduct. Though this sin was committed some time past, and neither Matthew nor his mother thought of it; yet it must be brought to light, and repented of.

(o) Here is conviction for the mother, in not warning of sin, and chiding for it. She takes it home, falls under the sense of it, and is grieved for it. A tender conscience is a blessed sign of a gracious heart. Ye parents, who know the love of Christ, watch over your children; see to it, lest ye smart for your sins, in not warning and teaching them, that the fear of the Lord is to depart from all evil; yea, to abstain from the very appearance of it.

(p) Mr. Bunyan's great modesty and humility are truly admirable; though he quotes Latin, yet as he did not understand it, he tells us, "The Latin I borrow." The English is, "Of the flesh and of the blood of Christ." This is the only potion for sin sick souls. Feeding upon Christ's flesh and blood by faith, keeps us

*The Latin
I borrow.*

Heb. ix. 14. [you know, physicians give strange medicines to their patients]; and it was made into pills, with a promise or two, and a proportionable quantity of salt. Now he was to take them three at a time fasting, in half a quarter of a pint of the tears of repentance.

*The boy loth
to take the
physic.*

When this potion was prepared, and brought to the boy, he was loth to take it, though torn with the gripes, as if he should be pulled in pieces. Come, come, said the physician, you must take it. It goes against my stomach, said the boy. *I must have you take it*, said his mother, Zech. xii. 10. I shall vomit it up again, said the boy. Pray, Sir, said *Christiana* to Mr. Skill, how does it taste? It has no ill taste, said the doctor; and with that she touched one of the pills with the tip of her

*The mother
tastes it, and
persuades
him.*

tongue. Oh, *Matthew*, said she, this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest *Mercy*, if thou lovest thy life, take it. So with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, to sleep, and rest quietly; it put him into a fine heat and breathing sweat, and rid him of his gripes (q).

So in a little time he got up, and walked about with a staff, and would go from room to room, and talk with *Prudence*, *Piety*, and *Charity*, of his distemper, and how he was healed.

So when the boy was healed, *Christiana* asked *A word of* Mr. Skill, saying, Sir, what will content you for *God in the* your pains and care to me, and of my child? And *hand of faith.* he said, You must pay the *Master of the College of Physicians*, Heb. xiii. 11, 12, 13, 14, 15, according to rules made in that case and provided.

Christ. But, Sir, said she, what is this pill good for else?

from sinning; and when sick of sin, these, and nothing but these, can heal and restore us. Yet there is in our nature an unaccountable reluctance to receive these, through the unbelief which works in us. So *Matthew* found it.

(q) See the blessed effects of receiving Christ, when under the sense of sin, and distress for sin. O what a precious Saviour is Jesus! What efficacy is there in his blessed flesh, and precious blood, to purge the conscience from guilt. Lord, what a mercy is it, that though we sin, yet thou art abundant to pardon, yea, multiplieth thy pardons; yea, and also givest poor, pained, broken-hearted sinners to know and feel thy pardoning love. O it is this sense of Christ's love and pardoning grace, which heals, restores, and makes our hearts happy in Christ, and joyful in God! who that know themselves, and their guilt and wretchedness, can rest without this!

Skill. It is an universal pill ; it is good against all diseases that pilgrims are incident to ; and when it is well prepared, will keep good, time out of mind.

This pill an universal remedy.

Christ. Pray, Sir, make me up twelve boxes of them : for if I can get these, I will never take other physic.

Skill. These pills are good to prevent diseases, as well as to cure when one is sick (r). Yea, I dare say it, and stand to it, that if a man will but use this physic as he should, it will make him live for ever, John vi. 55. But good *Christiana*,

thou must give these pills no other way, but as I have prescribed : for if you do, they will do no good. So he gave unto *Christiana* physic for herself, and her boys, and for *Mercy* ; and bid *Matthew* take heed how he eat any more green plums ; and kissed them, and went his way.

In a glass of the tears of repentance.

It was told you before, that *Prudence* bid the boys, that if at any time they would, they should ask her some questions that might be profitable, and she would say something to them.

Matt. Then *Matthew*, who had been sick, asked her, Why, for the most part, physic should be bitter to our palates ?

Of physic.

Prud. To shew how unwelcome the word of God, and the effects thereof, are to a carnal heart.

Matt. Why does physic, if it does good, purge, and cause to vomit ?

Prud. To shew, that the word, when it works effectually, cleanseth the heart and mind. For look, what the one doth to the body, the other doth to the soul.

Of the effect of physic.

Matt. What should we learn by seeing the flame of our fire go upwards ? And by seeing the beams and sweet influences of the sun strike downwards ?

Of fire, and of the sun.

Prud. By the going up of the fire we are taught to ascend to heaven, by fervent and hot desires. And by the sun's sending his heat, beams, and sweet influences downwards, we are taught that the Saviour of the world, though high, reacheth down with his grace and love to us below.

(r) I repeat it again : feeding by faith on the flesh and blood of Christ, keeps the soul from sinning, as well as heals and restores the soul when sick of the malady of sin. O pilgrims, let not a day pass without having recourse to the life and death of the Son of God, and living by faith upon him, who shed his blood to save us, and gives his flesh to nourish us, and who says, " My flesh is meat indeed, and my blood is drink indeed."

Of the clouds. Matt. Whence have the clouds their water?

Prud. Out of the sea.

Matt. What may we learn from that?

Prud. That ministers should fetch their doctrine from God?

Matt. Why do they empty themselves upon the earth?

Prud. To shew that ministers should give out what they know of God to the world.

Of the rain-bow. Matt. Why is the rainbow caused by the sun?

Prud. To shew, that the covenant of God's grace is confirmed to us in Christ.

Matt. Why do the springs come from the sea to us through the earth?

Prud. To shew, that the grace of God comes to us through the body of Christ.

Of the Springs.

Matt. Why do some of the springs rise out of the top of high hills?

Prud. To shew, that the Spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.

Of the candle. Matt. Why doth the fire fasten upon the candlewick?

Prud. To shew, that unless grace doth kindle upon the heart, there will be no true light of life in us.

Matt. Why is the wick and tallow, and all spent, to maintain the light of the candle?

Prud. To shew that body and soul, and all, should be at the service of, and spend themselves to maintain in good condition, that grace of God that is in us.

Of the pelican.

Matt. Why doth the Pelican pierce her own breast with her bill?

Prud. To nourish her young ones with her blood, and thereby to shew that Christ the blessed so loveth his young, his people, as to save them from death by his blood.

Of the cock. Matt. What may one learn by hearing of the cock crow?

Prud. Learn to remember Peter's sin and Peter's repentance. The cock's crowing shews also that day is coming on; let then the crowing of the cock put thee in mind of that last and terrible day of judgment.

Now about this time their month was out; wherefore they signified to those of the house, that it was convenient for them to up and be going. Then said Joseph to his mother, It is convenient that you forget not to send to the house of Mr. Interpreter, to pray him to grant that Mr. Great-heart should be sent unto

The weak may call the strong sometimes to prayers.

unto

unto us, that he may be our conductor, the rest of our way. Good boy, said she, I had almost forgot. So she drew up a petition, and prayed Mr. *Watchful* the porter, to send it by some fit man, to her good friend Mr. *Interpreter*; who, when it was come, and he had seen the contents of the petition, said to the messenger, Go tell them that I will send him.

When the family, where *Christiana* was, saw that they had a purpose to go forward, they called the whole house together, to give thanks to their King, for sending of them such profitable guests as these. Which done, they said unto *Christiana*, And shall we not shew thee something according as our custom is to pilgrims, on which thou may'st meditate, when thou art on the way? So they took *Christiana*, her children, and *Mercy* into the closet, and shewed them one of the apples that *Eve* ate of, and that she also did give to her husband, and for the eating of which they were both turned out of Paradise; and asked her, what she thought that was? Then *Christiana* said, *It is food or poison, I know not which.* So they opened the matter to her, and she held up her hands and wondered (s), Gen. iii. 6. Rom. vii. 24.

Then they had her to a place, and shewed her *Jacob's Ladder*. Now at that time there were some angels ascending upon it. So *Christiana* looked and looked to see the angels go up; so did the rest of the company. Then they were going into another place, to shew them something else: but *James* said to his mother, Pray bid them stay a little longer, for this is a curious sight. So they turned again, and stood feeding their eyes with this *so pleasant a prospect*. After this, they had them into a place, where did hang up a *Golden Anchor*, so they bid *Christiana* take it down; for, said they, you shall have it with you, Gen. xxviii. 12. for it is of absolute necessity that you should, that you may lay hold of that within the veil, and stand stedfast in case you should meet

They provide to be gone on their way.

Eve's apple.

A sight of sin is amazing.

Jacob's Ladder.

The sight of Christ is taking.

Golden Anchor.

(s) It is not enough that the Holy Spirit convinces us of sin, at our first setting out on pilgrimage, and makes us sensible of our want of Christ; but he also keeps up a sight and sense of the evil of sin, in its original nature, as well as actual transgressions. This often makes us wonder at sin, at ourselves, and at the love of Christ in becoming a sacrifice for our sins. And this also humbles us, makes us hate sin the more, and makes Christ, his atonement and righteousness, more and more precious in our eyes, and inestimable to our hearts.

with turbulent weather: so they were glad thereof, John i. 15. Heb. vi. 19. Gen. xxviii. 12. (t) Then they took *Of Abraham* them, and had them to the mount upon which *offering up* *Abraham* our father had offered up *Isaac* his son, and shewed them the altar, the wood, the fire, and the knife, for they remain to be seen to this very day. When they had seen it, they held up their hands, and said, Oh! what a man for love to his Master, and for denial to himself, was *Abraham*! After they had *Prudence* shewed them all these things, *Prudence* took them *virginals.* into a dining-room, where stood a pair of virginals; so she played upon them, and turned what she had shewed them into this excellent song, saying,

" Eve's apple we have shew'd to you ;
 " Of that be you aware ;
 " You have seen *Jacob's Ladder* too,
 " Upon which angels are,
 " An *Anchor* you received have ;
 " But let not this suffice,
 " Until with *Abr'am* you have gave
 " Your best of sacrifice."

Mr. Great-heart comes again, Now about this time one knocked at the door: so the Porter opened, and behold *Mr. Great-heart* was there! But when he was come in, what joy was there! for it came now fresh again in their minds, how but awhile ago he had slain old *Grim Bloody-man* the giant, and had delivered them from the lions.

Then said *Mr. Great-heart* to *Christiana*, and *He brings a* to *Mercy*, My Lord has sent each of you a bottle *token from his* of wine, and also some parched corn, together *Lord with* with a couple of pomegranates: he also has sent *him.* the boys some figs and raisins, to refresh you in your way (u).

(t) This is the anchor of hope. This keeps the soul fast, and steady to Jesus, who is the alone object of our hope. Hope springs from faith. It is an expectation of the fulfilment of those things that are promised in the word or truth, by the God of all grace. Faith receives them, trusts in them, relies upon them, and hope waits for the full accomplishment and enjoyment of them.

(u) O how reviving and refreshing are those love-tokens from our Lord! *Great-Heart* never comes empty-handed. He always inspires with courage and confidence. Let us look more into, and more heartily believe, the word of truth and grace; and cry more to our precious Immanuel, and we shall have more of *Great-Heart's* company. It is but sad travelling without him.

Then

Then they addressed themselves to their journey ; and *Prudence* and *Piety* went along with them. When they came at the gate, *Christiana* asked the porter, if any of late went by. He said, No, only one some time since, who also told me, that of late there had been a great robbery committed on the King's highway, as you go: but, said he, the thieves are taken, and will shortly be tried for their lives. Then *Christiana* and *Mercy* were afraid; but *Matthew* said, Mother, fear nothing, as long as Mr. *Great-heart* is to go with us, and to be our conductor.

Then said *Christiana* to the Porter, Sir, I am much obliged to you for all the kindnesses that you have shewn to me since I came hither; and also that you have been so loving and kind to my children; I know not how to gratify your kindness: wherefore, pray, as a token of my respects to you, accept of this small mite; so she put a gold angel in his hand, and he made her a low obeisance, and said, Let thy garments be always white, and let thy head want no ointment. Let *Mercy* live and not die, and let not her works be few. And to the boys he said, Do you fly youthful lusts, and follow after godliness with them that are grave and wise; so shall you put gladness into your mother's heart, and obtain praise of all that are sober-minded: so they thanked the Porter, and departed.

*Christiana
takes her leave
of the Porter.*

*The Porter's
blessing.*

Now I saw in my dream, that they went forward until they were come to the brow of the hill, where *Piety* bethinking herself, cried out, Alas! I have forgot what I intended to bestow upon *Christiana* and her companions; I will go back and fetch it; so she ran and fetched it. When she was gone, *Christiana* thought she heard in a grove, a little way off on the right hand, a most curious melodious note, with words much like these:

" Through all my life thy favour is

" So frankly shew'd to me,

" That in thy house for evermore

" My dwelling-place shall be."

And listening still, she thought she heard another answer, saying,

" For why? The Lord our God is good,

" His mercy is for ever sure:

" His truth at all times firmly stood,

" And shall from age to age endure."

So

So *Christiana* asked *Prudence* what it was that made those curious notes, Song ii. 11, 12. They are, said she, our country birds: They sing these notes but seldom, except it be at the spring when the flowers appear, and the sun shines warm, and then you may hear them all the day long. I often, said she, go to hear them; we also oft-times keep them tame in our house. They are very fine company for us when we are melancholy; also they make woods and groves, and solitary places, places delirious to be in (x).

By this time *Piety* was come again; so she said to *Christiana*, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou may'st look when thou findest thyself forgetful, and call those things again to remembrance for thy edification and comfort.

Now they began to go down the hill into the Valley of Humiliation. It was a steep hill, and the way was slippery; but they were very careful, so they got down pretty well. When they were down in the valley (y), *Piety* said to *Christiana*, this is the place where your husband met with the foul fiend *Apollyon*, and where they had the great fight that they had: I know you cannot but have heard thereof. But be of good courage, as long as you have here Mr. *Great-heart* to be your guide and conductor, we hope you will fare the better. So when these two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

Great-heart. Then said Mr. *Great-heart*, We need not be so afraid of this valley, for here is nothing to hurt us unless

(x) You see these joyful notes spring from a sense of nearness to the Lord, and a firm confidence in his divine truth and everlasting mercy. O when the Son of righteousness shines warmly on the soul, and gives it clearly to see these, it makes the pilgrims sing most sweetly, and shout most joyfully indeed! These songs approach very nearly to the heavenly music in the realm of glory.

(y) After being thus highly favoured with sensible comforts in the views of faith, the comforts of hope and the joys of love; see the next step these pilgrims are to take; it is down the hill Difficulty, into the Valley of Humility. What doth this place signify? A deep and abiding sight and sense of ourselves: of our ruined state, lost condition, and desperate circumstances, as fallen sinners. This is absolutely necessary, lest we should be exalted above measure, and think more highly of ourselves than we ought to think. For, the Lord can oft favour us with manifestations of his love and the comforts of his Spirit: but through the corruption of our nature we are prone to be lifted up and exalted in ourselves; and as it were to be intoxicated by them. Hence we are exhorted to think soberly, Rom. xii. 3. This the Valley of Humility causes us to do.

we

we procure it ourselves. It is true, *Christian* did here meet with *Apollyon*, with whom he had also a fore combat; but that *fray* was the fruit of those slips that he got in his going down the hill: for they that get *slips there*, must look for *combats here*. And hence it is that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such an one in such a place, are of opinion that that place is haunted with some foul fiend, or evil spirit; when, alas! it is for the fruit of their doing, that such things do befall them there (z).

This Valley of Humiliation is of itself as fruitful a place as any the crows fly over; and I am persuaded, if we could hit upon it, we might find somewhere hereabout something that might give us an account why *Christian* was so hardly beset in this place.

Then *James* said to his mother, Lo, yonder stands a pillar, and it looks as if somewhat was written thereon; let us go and see what it is. So they went, and found there written, *Let Christian's slips, before he come hither, and the burden that he met with in this place, be a warning to those that come after*. Lo, said their guide, did I not tell you that there was something hereabouts that would give intimation of the reason why *Christian* was so hard beset in this place. Then, turning to *Christiana*, he said, No disparagement to *Christian*, more than to many others whose hap and lot it was. For it is easier going up than down this hill, and that can be said but of few hills in all these parts of the world. But we will leave the good man, he is at rest, he also had a brave victory over his enemy: let Him grant that

Mr. Great-heart at the Valley of Humiliation.

Part I. p. 56.

The reason why Christian was so beset here.

A pillar with an inscription on it.

(z) What a great blessing is it to have *great-heart* in the Valley of Humility! How sad is it for pilgrims to procure evils to themselves by their sin and folly! How joyful is it to know, that "like a father pitieth his children, so the Lord pitieth them who fear him!" Pf. ciii. 13. Yet, if we slip, we shall be sure to smart. If we do not hold fast faith, hope, love, and obedience, satan will attack, distress us in some sort, and prevail against us, and then we shall bring up an evil report of the safe and fruitful Valley of Humiliation. Are you in this valley! Do you see and feel nothing in yourself but what tends to lay you low, and keep you low? Beware of murmuring and complaining, though you continue long in it; yea, all your life through, for your Jesus is proving you and trying you, that he may shew you what is in you, that you may see that you are wholly and solely indebted to his arm that brought salvation to you, and wrought every deliverance for you, that you may ever glory in him, and for him, and give all glory to him, for his loving kindness and tender mercy to such a miserable sinner as you are, and to such an unprofitable servant as you ever will be.

dwelleth above, that we fare not worse, when we come to be tried, than he.

But we will come again to this Valley of Humiliation. It is the best and most useful piece of ground in all these parts. It is a fat ground, and, as you see, consisteth much in meadows; and if a man was to come here in the summer-time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his eyes, he might see that which would be delightful to him. Behold how green this valley is, also how beautified with lilies, Song ii. 1. James iv. 6. 1 Pet. v. 5. I have also known many labouring men that have got good estates in this Valley of Humiliation (for God resisteth the proud, but giveth more grace to the humble;) for indeed it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished, that the next way to their Father's house were here, that they might be troubled no more with either hills or mountains to go over: but the way is the way, and there is an end (a).

Now as they were going along, and talking, they espied a boy feeding his father's sheep. The boy was in very mean cloaths, but of a fresh and well favoured countenance; and as he sat by himself, he sung. Hark, said Mr. Great-heart, to what the shepherd's boy saith: so they hearken'd, and he said,

"He that is down, needs fear no fall*;

"He that is low, no pride:

"He that is humble ever shall

"Have God to be his guide.

"I am content with what I have,

"Little be it or much:

* Phil. iv. 11, 13.

(a) Though this Valley of Humiliation, or a clear sight and abiding sense of the sinfulness of our nature, and the wickedness of our hearts, may be very terrifying to pilgrims, after they have been favoured with peace and joy, and comforted by the views of faith and hope; yet it is a very safe place, and though at first entering into it, and seeing more of themselves than was ever before shewed them, they may fear and tremble; yet, after some time continuing here, they are more reconciled and contented: for here they find the visits of their Lord; and, in the depths of their humility, they behold the heights of his love, and the depths of his mercy, and cry out in joy, Where sin abounds, grace superabounds. Though sin abound in me, the grace of Jesus superabounds towards me. Though I am emptied of all, yet I have an inexhaustible fulness in Jesus, to supply me with all I want, and all I hope.

"And,

" And, Lord, contentment still I crave,
" Because thou savest such.

" Fullness to such a burden is *,
" That go on pilgrimage:
" Here little, and hereafter bliss,
" Is best from age to age.

Then said the guide, Do you hear him? I will dare to say, this boy lives a merrier life, and wears more of the *heart's-ease* in his bosom, than he that is clad in silk and velvet; but we will proceed in our discourse.

In this valley our Lord formerly had his country house, he loved much to be here: he loved also to walk in these meadows, and he found the air was pleasant. Besides, here a man shall be free from the noise, and from the hurryings of this life: all states are full of noise and confusion, only the *Valley of Humiliation* is that empty and solitary place. Here a man shall not be let and hindered in his contemplation, as in other places he is apt to be. This is a valley that nobody walks in, but those that love a pilgrim's life. And though *Christian* had the hard hap to meet with *Apollyon*, and to enter with him in a brisk encounter; yet I must tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life, *Hof. xii. 4, 5 (b)*.

*Christ, when
in the flesh,
had his country
in the
Valley of Hu-
miliation.*

Did I say our Lord had here in former days his country house, and that he loved here to walk? I will add, in this place, and to the people that live and trace these grounds, he has left a yearly revenue, to be faithfully paid them at certain seasons for their maintenance by the way, and for their farther encouragement to go on their pilgrimage, *xi. 29*.

* Heb. viii. 5.

(b) Ever remember the word of our dear Lord, "It is enough for the disciple, that he be as his master." If your Lord made it his chief delight, to be in this Valley of Humiliation, learn from his example to prize this valley. Though you may meet with an *Apollyon*, or a destroyer here; yet you are safe in the arms and under the power of your all-conquering Lord: for though the Lord is high, yet hath he respect unto the lowly. Therefore, you may add with David, "Though I walk in the midst of trouble, thou wilt revive me. Thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands," *Pf. cxxxviii. 6, 7, 8*. Such are the confidence, the reasoning, and the pleading of humble souls in the power of faith, which leads them quite out of themselves, to their Lord.

Samuel. Now, as they went on, *Samuel* said to *Mr. Great-heart*; Sir, I perceive that in this valley, my father and *Apollyon* had their battle; but whereabouts was the fight? for I perceive this valley is large.

Great-heart. Your father had the battle with *Apollyon*, at a place yonder before us, in a narrow passage, just beyond *Forgetful Green*. And indeed that place is the most dangerous place in all these parts. For if at any time pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them (c). This is the place also, where others have been hard put to it; but more of the place when we are come to it; for I persuade myself, that to this day there remains either some sign of the battle, or some monument to testify that such a battle there was fought.

Mercy. Then said *Mercy*, I think I am as well in this valley as I have been any-where else in all my journey: the place, methinks, suits with my spirit. I love to be in such places where there is no rattling with coaches, nor rumbling with wheels: methinks, here one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him: here one may think, and break at heart, and melt in one's spirit, until one's eyes become the "fish-pools of Heshbon," Song vii. 5. Ps. lxxxiv. 5, 6, 7. Hof. ii. 15. they that go rightly through this valley of *Bacha*, make it a well, the rain that God sends down from heaven upon them that are here also, "fillieth the pools." This valley is that from whence also the King will give to their vineyards; and they that go through it shall sing as *Christian* did, for all he met *Apollyon*.

Great-heart. It is true, said their guide, I have gone through

(c) O pilgrims, attend to this! Pride and ingratitude go hand in hand. Study, ever study the favours of your Lord: how freely they are bestowed upon you; and how utterly unworthy you are of the least of them. Beware of *Forgetful Green*. Many, after going some way on pilgrimage, get into this green, and continue here; and talk of their own faithfulness to grace received, the merit of their works, and a second justification by their works, &c. Hence it is plain, that they are fallen asleep on this forgetful green, and talk incoherently, as men do in their sleep; for they forget that they are still sinners, poor, needy, wretched sinners, and that they want the blood of Christ to cleanse them, the righteousness of Christ to justify them, and the Spirit of Christ to keep them humble, and to enable them to live by faith upon the fulness of Christ to sanctify them, as much as they did when they first set out as pilgrims. O 'tis a most blessed thing to be kept mindful of what we are, and of the Lord's free grace and unmerited goodness to us!

this

this valley many a time, and never was better than when here. *Experiments of it.*

I have also been a conductor to several pilgrims, and they have confess'd the same, "To this man will I look (saith the King) even to him that is poor, and of a contrite spirit, and that trembles at my word" (d).

Now they were come to the place where the before-mentioned battle was fought. Then said the guide to *Christiana*, her children, and *Mercy*, This is the place: on this ground *Christian* stood, and up there came *Apollyon* against him: And look, did not I tell you, here is some of your husband's blood upon these stones to this day: behold, also, how here and there are yet to be seen upon the place some of the shivers of *Apollyon's* broken darts: see also, how they did beat the ground with their feet as they fought, to make good their places against each other; how also, with their by-blows, they did split the very stones in pieces: verily *Christian* did here play the man, and shewed himself as stout as *Hercules* could, had he been there, even he himself. When *Apollyon* was beat, he made his retreat to the next valley, that is called The Valley of the Shadow of Death, unto which we shall come anon (e). *The place where Christian and the Fiend did fight. Some signs of the battle remain.*

Lo, yonder also stands a monument, on which is engraven this battle, and *Christian's* victory to his fame, throughout all ages: so because it stood just on the way-side before them, they stepp'd to it, and read the writing, which word for word was this: *Monument of the battle.*

"Hard by here a battle was fought,
"Most strange, and yet most true;
"Christian and Apollyon fought
"Each other to subdue. *Monument of Christian's victory.*

(d) Trembles at God's word, so as not to dare to pick and chuse, which doctrines he will receive, and which reject. I believe, says one, the doctrine of the atonement and salvation of Christ; but I set my face against the doctrine of his imputed righteousness, God's electing love, and the final perseverance of his saints. Do you so? No wonder, then, that we find an extract from the Pilgrim's Progress, with these precious truths left out. Would you dare act this by God's holy commandments? Would you chuse one of these and reject another? Are they not all of equal authority? And are not all his holy doctrines also stamped with the same divine sanction? Where there is true faith in them, it will make a man tremble to act thus by God's word! The contrary conduct is no less than daring licentiousness.

(e) If Satan be driven back from one attack, prepare for another. Bless God for your armour. Never put it off.

"The

Part I. p. 68.

"The man so bravely play'd the man,
 "He made the fiend to fly;
 "Of which a monument I stand,
 "The same to testify" (f).

When they had passed by this place, they came upon the borders of the Shadow of Death, and this Valley was longer than the other; a place also most strangely haunted with evil things, as many are able to testify: but these women and children went the better through it, and because they had delight, and because Mr. *Great-heart* was their conductor.

Groanings heard. When they were entered upon this valley, they thought they heard a groaning, as of dying men; a very great groaning. They thought also they did hear words of lamentation, spoken as of some in extreme torment. These things made the boys to quake, the women also looked pale and wan; but their guide bid them be of good comfort.

The ground shakes. So they went on a little farther, and they thought that they felt the ground begin to shake under them, as if some hollow place was there; they heard also a kind of hissing, as of serpents, but nothing as yet appeared. Then said the boys, Are we not yet at the end of this doleful place? but the Guide also bid them be of good courage, and look well to their feet, lest haply, said he, you be taken in some snare (g).

James sick with fear. Now *James* began to be sick, but I think the cause thereof was fear; so his mother gave him some of that glass of spirits that she had given her at the *Interpreter's* house, and three of the pills that Mr. *Skill* had prepared, and the boy began to revive. Thus they went on, till they came to about the middle of the valley; and then *Christiana* said, Methinks I see something yonder upon the road before us; a thing, of such a shape as I have not seen. Then said *Joseph*, Mother, what is it? An ugly thing, child; an

(f) Monuments of victory over Satan, are to God's glory, and are very animating and encouraging to those who come after. Proclaim, O christians, your mercies with thankfulness, and your victories with thoughts of humility, to the honour of the Captain of your salvation.

(g) None know the distress, anguish, and fear, that haunt pilgrims in this valley, but those who have been in it. The hissings, revilings, and injections of that old serpent, with all his infernal malice, seem to be let loose upon pilgrims in this valley. Asaph seems to be walking in this valley, when he says, "As for me, my feet were almost gone: my steps had well nigh slipped." Pf. lxxiii. 7.

ugly thing, said she. But mother, what is it like?
 said he. 'Tis like I cannot tell what, said she. *The pilgrims*
 And now it is but a little way off; then said she, *are afraid.*
 It is nigh.

Well, said Mr. *Great-heart*, Let them that are most afraid,
 keep close to me; so the fiend came on, and the conductor met
 it; but when it was just come to him, it vanished to all their
 sights: then remember'd they what had been said some time
 ago; "Resist the devil, and he will flee from you (h)."

They went therefore on, as being a little re-
 freshed; but they had not gone far, before *Mercy*, *Great-heart*
 looking behind her, saw, as she thought, some- *encourages*
 thing almost like a lion, and it came a great pad- *them.*
 ding pace after: and it had a hollow voice of *A lion.*
 roaring: and at every roar that it gave, it made
 the valley echo, and all their hearts to ake, save the heart of
 him that was their guide. So it came up; and Mr. *Great-heart*
 went behind, and put the pilgrims all before him. The lion
 also came on apace, and Mr. *Great-heart* addressed himself to
 give him battle, 1 Pet. v. 8. But when he saw, that it was
 determined that resistance should be made, he also drew back,
 and came no farther (i).

Then they went on again, and their conductor
 did go before them, till they came to a place *A pit of dark-*
 where was cast up a pit, the whole breadth of the *ness.*
 way; and, before they could be prepared to go
 over that, a great mist and darkness fell upon them, so that they
 could not see. Then said the pilgrims, Alas! now what shall
 we do? But their guide made answer, Fear not, stand still, and
 see what an end will be put to this also; so they staid there,
 because their path was marr'd. They then also thought they
 heard more apparently the noise and rushing of the enemies;
 the fire also, and smoke of the pit, were much easier to be
 discerned (k). Then said *Christiana* to *Mercy*, Now I see what
 my

(h) Let Satan appear in what shape he will, we ought ever to put on great heart,
 and good courage. For the faith of what Jesus is to us, will inspire these. Let us
 ever look to Christ our conqueror, and ever resist our adversary.

(i) Satan is often most dreadful at a distance, and courageously resisted when ad-
 vanced nearer. This advice is ever needful: "Be sober; be vigilant." These pil-
 grims kept up their watch. Satan did come upon them unawares: they heard his
 approach, they were prepared for his attack, lo, Satan drew back.

(k) Miserable, uncomfortable walking, with a pit before us, and darkness
 around, yea, within us, and hell seeming to move from beneath to meet us who have
 been left to the darkness of his nature, the terrors of a fiery law, the sense of guilt,
 and

my poor husband went through; I have heard much of this place, but I never was here before now: poor man! he went here all alone in the night; he had night almost

Christiana quite through the way: also the fiends were busy
now knows about him, as if they would have torn him in
what her husband felt. pieces. Many have spoken of it, but none could tell what the Valley of the Shadow of Death should mean until they came in themselves.

"The heart knows its own bitterness; a stranger intermeddleth not with its joy." To be here is a fearful thing (l).

Great-heart. This is like doing business in great waters, or like going down in the deep; this is like being

Great-heart's in the heart of the sea, and like going down to
reply. the bottoms of the mountains: now it seems as if the earth, with its bars, were about us for ever.

"But let them that walk in darkness, and have no light, trust in the name of the Lord, and stay upon their God" (m). For my part, as I have told you already, I have gone often through this valley; and have been much harder put to it than I now am; and yet you see I am alive. I would not boast, for that I am not my own saviour. But I trust we shall have good deliverance. Come, pray for light to him that can lighten our darkness, and that can rebuke, not only these, but all the satans in hell.

They pray. So they cried and prayed, and God sent light and deliverance; for there was now no let in their way, no not there where but now they were stopt with a pit. Yet they are not got through the valley: so they went on still, and behold great stinks and lothsome smell, to the great annoyance to them (n). Then said *Mercy* to *Christiana*, There is not such pleasant being here as at the Gate, or at the *Interpreter's*, or at the house where we lay last.

O but, said one of the boys, it is not so bad to
One of the go through here, as it is to abide here always;
boys reply. and for aught I know, one reason why we must

and the fear of hell? O what an unspeakable mercy, in such a distressing season, to have an almighty Saviour to look to, and call upon for safety and salvation! "For he will hear our cry and save us," Pl. cxiv. 19.

(l) To hear of the soul distresses of others, is one thing: to experience them ourselves, is very different.

(m) This precious text, Isa. l. 10. has been a sheet-anchor to my soul, under darkness and distress. I doubt not, but it has been so to many others. O there is an amazing depth of grace, and a wonderful height of mercy, in it. Bless God for it. Study it deeply.

(n) In seasons of distress, the most irksome smell of our vile lusts, and filthy corruptions, greatly offend and distress real pilgrims.

go this way to the house prepared for us, is that our home might be made the sweeter to us (o).

Well said, *Samuel*, quoth the guide, thou hast now spoke like a man. Why, if ever I get out here again, said the boy, I think I shall prize light and good way, better than ever I did in all my life. Then said the guide, We shall be out by-and-by.

So on they went, and *Joseph* said, Cannot we see to the end of this valley as yet? Then said the Guide, Look to your feet, for we shall presently be among snares: so they looked to their feet, and went on; but were troubled much with the snares.

Now when they were come among the snares, they espied a man cast into the ditch on the left hand, with his flesh all rent and torn. Then said the guide, That is one *Heedless*, that was going this way; he has lain there a great while (p).

There was one *Takeheed* with him when he was taken and slain: but he escaped their hands. You cannot imagine how many are killed hereabouts, and yet men are so foolishly venturous, as to set out lightly on pilgrimage, and to come without a guide. Poor *Christian*! it was a wonder that he here escaped? but he was beloved of his God: also he had a good heart of his own, or else he could never have done it. Now they drew towards the end of the way; and just there where *Christian* had seen the cave when he went by, out thence came forth *Maul* a giant. This *Maul* did use to spoil young pilgrims with sophistry; and he called *Great-heart* by his name, and said unto him, How many times have you been forbidden to do these things? Then said Mr. *Great-heart*, What things? What things! quoth the giant; you know what things; but I will put an end to your trade (q). But pray, said Mr. *Great-heart*, before we fall to it, let us understand wherefore we must

Heedless slain,
and

Takeheed pre-
served.

Part I. p. 66.

Maul, a gi-
ant.

He quarrels
with *Great-*
heart.

(o) Precious thought! under the worst and most distressing circumstances, Think of this. Their continuance is short. The appointment love. Their end shall be crowned with glory. Our dark and distressing nights, make us prize our light and joyful days the more.

(p) Heedless professors be warned. The doctrines of grace were never intended to lull any asleep in carnal security. If they do so by you, it is a sure sign, that what should have been for your health, proves an occasion of your falling.

(q) How many such giants have we in the present day, who deceive and beguile precious souls into a false and fatal security, by their smooth lectures on morality, and their avowed opposition to the gospel of Christ, and the way to his kingdom!

fight (Now the women and children stood trembling, and knew not what to do). Quoth the giant, You rob the country, and rob it with the worst of thieves. These are but generals, said Mr. *Great-heart*; come to particulars, man.

Then said the giant, Thou practisest the part of a kidnapper, thou gatherest up women and children, and carriest them into a strange country, to the weakening of my master's kingdom. But *Great-heart* reply'd, I am a servant of the God of heaven; my business is, to persuade sinners to repentance; I am commanded to do my endeavour to turn men, women, and children, from darkness to light, and from the power of satan to God; and if this indeed be the ground of the quarrel, let us fall to it as soon as thou wilt (r).

Then the giant came up, and Mr. *Great-heart* went to meet him: and as he went, he drew his sword, but the giant had a club. So without more ado, they fell to it, and at the first blow the giant struck Mr. *Great-heart* down upon one of his knees; with that the women and children cried: so Mr. *Great-heart*, recovering himself, laid about him in a full lusty manner, and gave the giant a wound in his arm; that he fought for the space of an hour, to the height of heat, that the breath came out of the giant's nostrils, as the heat doth out of a boiling cauldron.

Then they set down to rest them, but Mr. *Great-heart* betook himself to prayer; also the women and children did nothing but sigh and cry all the time that the battle did last (s).

When they had rested them, and taken breath, they both fell to it again, and Mr. *Great-heart* with a full blow fetched the giant down to the ground. Nay, hold, let me recover, quoth he: so Mr. *Great-heart* let him fairly get up. So to it they went again, and the giant missed but little of breaking Mr. *Great-heart*'s scull with his club.

Mr. *Great-heart* seeing that, ran to him in the full heat of his spirit, and pierced him under the fifth rib; with that the

(r) To awaken souls, and lead them to Christ for life and salvation, is the blessed work of faithful ministers. In the spirit of love and meekness, they will contend for the faith, however they may be nicknamed, and ill-treated for their work.

(s) The greatest heart cannot understand without prayer, nor conquer without the almighty power of God. The belief of this will excite prayer.

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Bunyan's PILGRIM'S PROGRESS, with MASON's Notes

Plate XVII.



*The Pilgrims rejoicing, after having destroyed
Giant Despair and his Castle.*

Burder, sculp.

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giant began to faint, and could hold up no longer. Then Mr. *Great-heart* seconded his blow, and smit the head of the giant from his shoulders. Then the women and children rejoiced, and Mr. *Great-heart* also praised God for the deliverance he had wrought (t). *He is slain and his head disposed of.*

When this was done, they among themselves erected a pillar, and fastened the giant's head thereon, and wrote under it in letters, that passengers might read:

- " He that did wear this head, was one
- " That pilgrims did misuse ;
- " He stopp'd their way, he spared none,
- " But did them all abuse :
- " Until that I *Great-heart* arose,
- " The pilgrims' guide to be ;
- " Until that I did him oppose,
- " Who was their enemy."

Now I saw that they went to the ascent, that was a little way off, cast up to be a prospect for pilgrims, (that was the place from whence *Christian* had the first sight of *Faithful* his brother) wherefore here they sat down and rested ; they also here did eat and drink, and make merry, for that they had gotten deliverance from this so dangerous an enemy. As they sat thus and did eat, *Christiana* asked the Guide, If he had caught no hurt in the battle ? No, save a little on my flesh ; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and you, and shall be a means, by grace, to increase my rewards at last. *Part I. p. 67.*

But was you not afraid, good Sir, when you saw him come with his club (u) ?

It is my duty, said he, to mistrust my own ability, that I may have reliance on him that is stronger than all *.

Discourse of the fight.

* 2 Cor. iv.

(t) Many such a battle has been fought, and many such a victory has been obtained, since the Reformation, over the enemies of our most holy faith.

(u) This club we may suppose to mean human power, under which many godly ministers in the last century suffered greatly. Blessed be God we have nothing of this to fear in our day : therefore the more shame for such professors, who desert Christ, when they have nothing to fear but the breath of sepmach, a nickname, or a bye-word of contempt.

But what did you think, when he fetched you down to the ground at the first blow?

Why, I thought, quoth he, that so my master was served, and yet he it was that conquered at last.

Matthew here admires God's goodness. *Matt.* When you have all thought what you please, I think God has been wonderful good unto us, both in bringing us out of this Valley, and in delivering us out of the hand of this enemy; for my part, I see no reason why we should distrust our God any more, since he has *now*, and in *such* a place as this, given us such a testimony of his love.

Then they got up and went forward. Now a little before them stood an oak: and under it, when they came to it, they found an old pilgrim fast asleep: they knew that he was a pilgrim by his *cloaths*, his *staff*, and his *girdle*.

So the Guide, Mr. *Great-heart*, awaked him; and the old gentleman, as he lift up his eyes, cried out, What's the matter? Who are you? And what is your business here (w)?

One saint sometimes takes another for his enemy. *Great-heart.* Come, man, be not so hot, here are none but friends: yet the old man gets up, and stands upon his guard, and will know of them what they were. Then said the Guide, My name is *Great-heart*; I am the guide of these pilgrims, which are going to the *Cœlestial Country*.

Honest. Then said Mr. *Honest*, I cry you mercy; I feared that you had been of the company of those that some time ago did rob *Little Faith* of his money; but now I look better about me, I perceive you are *honest* people.

Great-heart. Why, what would or could you have done, or have helped yourself, if we indeed had been of that company?

Hon. Done! why I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a christian can never be overcome, unless he should yield of himself (x).

(w) A blessed sign of a watchful heart, ever alarmed at the fear of danger. Though he was found sleeping, yet he could say with the church, "My heart waketh," Song v. 2.

(x) Mind this. A christian can never be overcome unless he yields of himself. Then be most jealous over yourself, and most watchful against giving way to carnal reasonings, natural fears, and fleshly lusts. Look at yourself, and be humble. Look to God's word for courage.

Great-heart. Well said, father *Honest*, quoth the Guide; for by this I know thou art a cock of the right kind, for thou hast said the truth.

Hon. And by this also I know thou knowest what true pilgrimage is: for all others do think, that we are the soonest overcome of any.

Great-heart. Well, now we are happily met, pray let me crave your name, and the name of the place you came from?

Hon. My name I cannot: but I came from the town of *Stupidity*; it lieth about four degrees beyond the city of Destruction. *Whence Mr. Honest came.*

Great-heart. Oh! are you that countryman? Then I deem I have half a guess of you: your name is old *Honesty*, is it not? So the old gentleman blush'd, and said, Not *Honesty* in the *abstract* (y): but *Honesty* is my name, and I wish that my nature may agree to what I am called.

Hon. But, Sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place.

Great-heart. I have heard of you before, by my Master; for he knows all things that are done on the earth: but I have often wondered that any should come from your place, for your town is worse than is the City of Destruction itself. *Stupidised ones are worse than those merely carnal.*

Hon. Yea, we lie more off from the sun, and so are more cold and senseless; but was a man in a mountain of ice, yet if the son of Righteousness will arise upon him, his frozen heart shall feel a thaw. And thus it has been with me (z).

Great-heart. I believe it, father *Honesty*, I believe it; for I know the thing is true.

Then the old gentleman saluted all the pilgrims with a holy kiss of charity; and asked them of their names, and how they had fared since they had set out on their pilgrimage.

(y) By honesty in the *abstract*, he means to distinguish between himself and a perfect character. Every christian is the subject of honesty or justice, uprightness and sincerity; yet when we come to describe these virtues in the abstract, or what they really are in their strict purity, and utmost perfection, where is the christian but must wear the conscientious blush as *Honesty* did, under a sense of his imperfections? There is no perfect character, that God can delight in, but his own beloved Son in *our* nature. God is ever well pleased with him; and with us sinners, *only* as he views us in him, and hath made us accepted in him, to the praise of the glory of his own grace, Ephes. i. 6. This is the view of true grace, and the glory of precious faith.

(z) This is the confession of an honest heart. It is never afraid of ascribing too much to the sovereignty of grace? nor of giving all the glory to the Son of righteousness, for shining upon, and melting down its hard, frozen soul. Here is no trimming between grace and nature: no halting between sovereign power and free-will.

*Old Honesty
and Christiana.*

Christ. Then said *Christiana*, My name, I suppose, you have heard of; good *Christian* was my husband, and these four were his children. But can you think how the old gentleman was taken, when she told him who she was! He skipped, he smiled, and blessed them with a thousand good wishes, saying:

Hon. I have heard much of your husband, and of his travels and wars, which he underwent in his days. Be it spoken to your comfort, the name of your husband rings all over these parts of the world; his faith, his courage, his enduring, and his sincerity under all, has made his name famous.

*He also talks
with the boys.*

*Old Honesty's
blessing on
them.*

Matt. x. 3.

Pf. xcix. 6.

Gen. xxxix.

Acts i. 14.

Then he turned to the boys, and asked them of their names, which they told him. And then said he unto them: *Matthew*, be thou like unto *Matthew* the publican, not in vice, but in virtue. *Samuel*, said he, be thou like *Samuel* the prophet, a man of faith and prayer. *Joseph*, said he, be thou like *Joseph* in *Potiphar's* house, chaste, and one that flies from temptation. *James*, be thou like *James the Just*, and like *James* the brother of our Lord. Then they told him of *Mercy*, and how she had left her town and her kindred to come along with *Christiana* and with her sons. At that the old honest man said,

*He blesteth
Mercy.*

Mercy is thy name: by *Mercy* shalt thou be sustained, and carried through all those difficulties that assault thee in thy way, till thou shalt come thither, where thou shalt look at the fountain of

Mercy in the face with comfort.

All this while the Guide, Mr. *Great-heart*, was very well pleased, and smiled upon his companion.

Talk of one

Mr. Fearing.

Now, as they walked together, the Guide asked the old gentleman, if he knew one Mr. *Fearing*, that came on pilgrimage out of his parts?

Hon. Yes, very well, said he. He was a man that had the root of the matter in him; but he was one of the most troublesome pilgrims that I ever met with in all my days (a).

Great-heart. I perceive you knew him; for you have given a very right character of him.

(a) Fearing pilgrims, though perplexed in themselves, and troublesome to others, are yet to be cherished and encouraged, as they have the root of the matter in them, faith in Jesus, hope towards God, fear of offending him, and a desire to walk in his ways, and please him. We must bear the burdens of such, and so fulfil the law of Christ, Gal. vi. 2.

Hon.

Hon. Knew him! I was a great companion of his: I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

Great-heart. I was his guide from my Master's house to the Gate of the Coelestial City.

Hon. Then you knew him to be a troublesome one?

Great-heart. I did so; but I could very well bear it: for men of my calling are oftentimes intrusted with the conduct of such as he was.

Hon. Well then, pray let us hear a little of him, and how he managed himself under your conduct.

Great-heart. Why, he was always afraid that he should come short whither he had a design to go. Every thing frightened him that he heard any body speak of, that had but the least appearance of opposition in it. I hear that he lay roaring at the *Slough of Despond*, for above a month together; nor durst he, for all he saw several go over before him, venture, though they many of them offered to lend him their hands. He would not go back neither. The Coelestial City, he said, he should die if he came not to it; and yet was dejected at every difficulty, and stumbled at every straw that any body cast in his way. Well, after he had lain in the *Slough of Despond* a great while, as I have told you, one sun-shine morning, I don't know how, he ventured, and so got over: but when he was over, he would scarce believe it. He had, I think, a *Slough of Despond* in his mind, a slough that he carried every where with him, or else he could never have been as he was. So he came up to the Gate (you know what I mean) that stands at the head of this way; and there also he stood a good while, before he would venture to knock. When the Gate was opened, he would give back, and give place to others, and say, that he was not worthy: for all he got before some to the Gate, yet many of them went in before him. There the poor man would stand shaking and shrinking; I dare say it would have pitied one's heart to have seen him: at last he took the hammer that hang'd at the Gate in his hand, and gave a small rap or two; then one opened to him, but he shrunk back as before. He that opened, stepped out after him, and said, Thou trembling one, what wantest thou? With that he fell to the ground. He that spoke to him, wondered to see him so faint. He said to him, "Peace be to thee; up, for I have

*Mr. Fear-
ing's trouble-
some pilgrim-
age.*

*His beha-
viour at the
Slough of
Despond.*

*His beha-
viour at the
Gate.*

have set open the door to thee; come in, for thou art blest." With that he got up, and went in trembling; and when that he was in, he was ashamed to shew his face. Well, after he had been entertained there awhile (as you know how the matter is) he was bid go on his way, and also told the way he should take.

His behaviour at the Interpreter's door.

So he came till he arrived at our house: but as he behaved himself at the Gate, so he did at my master the Interpreter's door. He lay thereabouts in the cold a good while, before he would adventure to call; yet he would go back: and the nights were long and cold then. Nay he had a note of necessity in his bosom to my master, to receive him, and grant him the comfort of his house, and also to allow him a stout and valiant conductor, because he was himself so *chicken-hearted* a man; and yet, for all that, he was afraid to call at the door. So he lay up and down thereabouts, till, poor man! he was almost starved: yea, so great was his dejection, that though he saw several others for knocking got in, yet he was afraid to venture. At last, I think, I looked out of the window, and, perceiving a man to be up and down about the door, I went out to him, and asked what he was; but, poor man! the water stood in his eyes: so I perceived what he wanted. I went therefore in, and told it in the house, and we shewed the things to our Lord: so he sent me out again to entreat him to come in; but, I dare say, I had hard work to do it. At last he came in; and I will say

How he was entertained there.

He is a little encouraged at the Interpreter's house.

that for my Lord, he carried it wonderful loving to him. There were but a few good bits at the table, but some of it was laid upon his trencher. Then he presented the note; and my Lord, looking thereon, said, His desire should be granted. So when he had been there a good while, he seemed to get some heart, and to be a little more comforted. For my master, you must know, is one of very tender bowels, especially to them that are afraid; wherefore he carried it so towards him, as might tend most to his encouragement.

Well, when he had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to *Christiana* before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

When we were come to where the three fellows were hanged, he said, he doubted, that that would be his end also. Only he seemed

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seemed glad when he saw the *Cross* and the *Sepulchre*. There I confess he desired to stay a little to look, and he seemed for a while after to be a little comforted. When we came at the hill *Difficuly*, he made no stick at that, nor did he much fear the lions: for you must know, that his troubles were not about such things as these; his fear was about his acceptance at last (b).

He was frightened at the gibbet; comforted at the Cross.

I got him in at the house *Beautiful*, I think, before he was willing; also when he was in, I brought him acquainted with the damsels that were of the place, but he was ashamed to make himself much for company: he desired much to be alone, yet he always loved good talk, and often would get behind the screen to hear it: he also loved much to see ancient things, and to be pondering them in his mind. He told me afterwards, that he loved to be in those two houses from which he came last, to wit, at the Gate, and that of the *Interpreter*, but that he durst not be so bold as to ask.

Dumfisk at the house Beautiful.

When we went also from the house *Beautiful*, down the hill, into the Valley of Humiliation, he went down as well as ever I saw a man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of sympathy betwixt that Valley and him: for I never saw him better in all his pilgrimage, than he was in that Valley (c).

He went down into, and was very pleasant in the Valley of Humiliation.

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this Valley, Lam. iii, 27, to 29. He would now be up every morning by break of day tracing and walking to and fro in the Valley (d).

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my man, not for that he had inclination to go back, that he always abhorred; but he was ready to die for fear, "O the hobgoblins will have me, the hobgoblins will have

Much perplexed in the Shadow of Death.

(b) See all through this character, what a conflict there was between fear, and the influence of grace. Though it may not be the most comfortable, yet the end of Mr. Fearing was very joyful. O what a godly jealousy displayed itself, all through his life! Better this, than strong, vain-glorious confidence.

(c) The Valley of Humiliation suits well with fearing hearts.

(d) Fearing souls dwell much, early and late, in the Valley of Meditation.

me!" cried he; and I could not beat him out on't. He made such a noise, and such an outcry here, that, had they but heard him, 'twas enough to encourage them to come and fall upon us.

But this I took very great notice of, that this Valley was as quiet when we went through it, as ever I knew it before or since. I suppose those enemies here had now a special check from our Lord, and a command not to meddle until Mr. *Fearing* was passed over.

It would be too tedious to tell you of all; we will therefore only mention a passage or two more. When he *His behaviour at Vanity Fair.* was come to *Vanity Fair*, I thought he would have fought with all the men in the fair; I feared there we should both have been knocked on the head, so hot was he against *fooleries* (e); upon the enchanted ground, he was also very wakeful. But when he was come at the river where was no bridge, there again he was in a heavy case. Now, now, he said, he should be drowned for ever, and so never see that face with comfort, that he had come so many miles to behold.

Here also I took notice of what was very remarkable: the water of that river was lower at this time, than ever I saw it in all my life: so he went over at last, not much above wet-shod (f). When he was going up to the Gate, *His boldness at last.* Mr. *Great-heart* began to take his leave of him, and to wish him a good reception above; so he said, "I shall, I shall:" then parted we asunder, and I saw him no more.

Hon. Then, it seems, he was well at last?

Great-heart. Yes, yes, I never had any doubt about him; he was a man of a choice spirit: only he was always kept very low, and that made his life so burdensome to himself, and so very troublesome to others, Ps. lxxxiii. Rom. xiv. 11. 1 Cor. viii. 13. He was, above many, tender of sin; he was so afraid of doing injuries to others, that he would often deny himself of that which was lawful, because he would not offend (g).

(e) Here is a glorious display of a fearing heart: Full of courage against evil, and fired with zeal for God's glory.

(f) O how glorious is our Lord! as thy day is, O pilgrim, so shall thy strength be. Even the river of death, though there be no bridge to go over, yet faith makes one; and the Lord of faith makes the waters low, to suit the state of his beloved ones.

(g) O this is a blessed spirit! Ye who are strong in the Lord, and in the power of his might, study to excel herein.

Hon.

Hon. But what should be the reason that such a good man should be all his days so much in the dark? *Reason why good men are so in the dark.*

Great-heart. There are two sorts of reasons for it; one is, The wise God will have it so; some must *pipe*, and some must *weep**: now Mr. *Fearing* was one that played upon the *bass*. He and his fellows sound the *sackbut*, whose notes are more doleful than notes of other music are: though indeed, some say, the *bass* is the ground of music. And, for my part, I care not at all for that profession, which begins not in heaviness of mind. The first string that the musician usually touches, is the *bass*, when he intends to put all in tune: God also plays upon this string first, when he sets the soul in tune for himself. Only there was the imperfection of Mr. *Fearing*, he could play upon no other music but this, till towards his latter end.

I make bold to talk thus metaphorically, for the ripening of the wits of young readers; and because, in the book of the Revelations, the saved are compared to a company of musicians, that play upon their trumpets and harps, and sing their songs before the throne, Rev. viii. John xiv. 2, 3.

Hon. He was a very zealous man, as one may see by what relation you have given of him. Devils, lions, or Vanity Fair, he feared not at all: it was only sin, death, and hell, that were to him a terror; because he had some doubts about his interest in that celestial country (h).

Great-heart. You say right; *those* were the things that were his troubles; and they, as you have well observed, arose from the weakness of his mind thereabout, not from weakness of spirit as to the practical part of a pilgrim's life. I dare believe, that, as the proverb is, "he could have bit a firebrand, had it stood in the way:" but those things, with which he was oppressed, no man ever yet could shake off with ease.

Christiana. Then said *Christiana*, This relation of Mr. *Fearing* has done me good: I thought nobody had been like me; but I see there was

A close about him.

Christiana's sentence.

* Matt. xi. 16, 17, 18.

(h) Here is a very striking lesson for professors. Talk not of your great knowledge, rich experience, comfortable frames and joyful feelings; all are vain and delusive, if the gospel has not a holy influence upon your practice. On the other hand, be not dejected, if you are not favoured with these; for if a holy fear of God, and a godly jealousy over yourselves, possess your heart, verily you are a partaker of the grace of Christ.

some semblance betwixt this good man and I: only we differ in two things: His troubles were so great, that they brake out; but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the houses provided for entertainment; but my troubles were always such, as made me knock the louder.

Mercy. If I might also speak my mind, I must say, that something of him has also dwelt in me; for I have even been more afraid of the lake, and the loss of a place in *paradise*, than I have been at the loss of other things. O! thought I, may I have the happiness to have a habitation there, it is enough, though I part with all the world to win it.

Matt. Then said *Matthew*, Fear was one thing that made me think that I was far from having that within, that accompanies salvation; but if it was so with such a good man as he, why may it not also go well with me?

James. No fears, no grace, said *James*. Tho' there is not always grace where there is the fear of hell; yet, to be sure there is no grace where there is no fear of God.

Great-heart. Well said, *James*; thou hast hit the mark: for the fear of God is the beginning of wisdom; and, to be sure, they that want the beginning, have neither middle nor end. But we will here conclude our discourse of Mr. *Fearing*, after we have sent after him his farewell.

Their farewell about him.

Whilst master *Fearing*, thou didst fear

Thy God, and wast afraid

Of doing any thing, while here,

That would have thee betray'd.

And didst thou fear the lake and pit;

Would others do so too!

For as for them that want thy wit,

They do themselves undo.

Now I saw that they all went on in their talk; for after Mr. *Great-heart* had made an end with Mr. *Fearing*, Mr. *Honest* began to tell them of another, Of Mr. *Self-will*. but his name was Mr. *Self-will*. He pretended himself to be a pilgrim, said Mr. *Honest*; but I persuade myself, he never came in at the Gate that stands at the end of the way.

Great-

Great-heart. Had you ever any talk with him about it?

Hon. Yes, more than once or twice; but he would always be like himself, *self-willed*. He neither cared for man, nor argument, nor example; what his mind prompted him to do, that he would do, and nothing else could he be got to (i). *Old Honest had talked with him.*

Great-heart. Pray, what principles did he hold? for I suppose you can tell.

Hon. He held, that a man might follow the vices as well as the virtues of the pilgrims; and that if he did both, he should be certainly saved.

Great-heart. How! If he had said, It is possible for the best to be guilty of the vices, as well as partake of the virtues of pilgrims, he could not much have been blamed. For indeed we are exempted from no vice absolutely, but on condition that we watch and strive (k). But this, I perceive, is not the thing: but, if I understand you right, your meaning is, that he was of that opinion, that it was allowable so to be.

Hon. Ay, ay, so I mean; and so he believed and practised.

Great-heart. But what grounds had he for so saying?

Hon. Why, he said he had the scripture for his warrant.

Great-heart. Pr'ythee, Mr. *Honest*, present us with a few particulars.

Hon. So I will. He said, To have to do with other men's wives, had been practised by *David*, *Self-will's* God's beloved; and therefore he could do it. *opinion.* He said, To have more women than one, was a thing that *Solomon* practised; and therefore he could do it. He said, that *Sarah* and the godly midwives of *Egypt* lyed, and so did *Rahab*; and therefore he could do it. He said that the disciples went, at the bidding of their Master, and took away the owner's ass; and therefore he could do so too. He said, that *Jacob* got the inheritance of his father in a way of guile and dissimulation; and therefore he could do so too (l).

(i) Self-will ever accompanies ignorance of ourselves, and of the truth; and is generally attended with licentious principles and practices.

(k) This is solid, scriptural definition; pray mind it. Here conditions may safely be admitted; and happy is the christian who keeps closest to these conditions, in order to enjoy peace of conscience, and joy of heart in Christ.

(l) That heart, which is under the teaching and influence of the grace of God, will detest such horrid notions, and cry out against them, God forbid that ever I should listen one moment to such diabolical sentiments! for they are hatched in hell, and propagated on earth, by the father of lies.

Great-heart. High base, indeed! And are you sure he was of this opinion?

Hon. I have heard him plead for it, bring scripture for it, bring arguments for it, &c.

Great-heart. An opinion that is not fit to be with any allowance in the world.

Hon. You must understand me rightly: he did not say that any man might do this; but that those who had the virtues of them that did such things, might also do the same.

Great-heart. But what more false than such a conclusion? for this is as much as to say, that because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind: or if, because a child, by the blast of wind, or for that it stumbled at a stone, fell down, and defiled itself in mire, therefore he might wilfully lie down and wallow like a boar therein. Who could have thought that any one could so far have been blinded by the power of lust? But what is written must be true: they "stumbled at the word, being disobedient, whereunto also they were appointed," 1 Pet. ii, 8.

He supposing that such may have the godly man's virtues, who addict themselves to their vices, is also a delusion as strong as the other. It is just as if the dog should say, I have, or may have, the *qualities of the child*, because I lick up its excrements. To eat up the sin of God's people, Hof. iv. 8. is no sign of one that is possessed of their virtues. Nor can I believe, that one who is of this opinion, can at present have faith or love in him. But I know you have made some strong objections against him, pr'ythee what can he say for himself?

Hon. Why, he says, to do this by way of opinion, seems abundantly more honest than to do it, and yet hold contrary to it in opinion.

Great-heart. A very wicked answer; for though to let loose the bridle to lusts, while our opinions are against such things, is bad; yet, to sin, and plead a toleration so to do, is worse: the one stumbles beholders accidentally, the other leads them into the snare.

Hon. There are many of this man's mind, that have not this man's mouth; and that makes going on pilgrimage of so little esteem as it is.

Great-heart. You have said the truth, and it is to be lamented; but he that feareth the King of Paradise, shall come out of them all.

Christ. There are strange opinions in the world: I know one that said, It was time enough to repent when we come to die.

Great-

Great-heart. Such are not over-wise: that man would have been loth, might he have had a week to run twenty miles in his life, to have deferred that journey to the last hour of that week.

Hon. You say right; and yet the generality of them, that count themselves pilgrims, do indeed do thus. I am, as you see, an old man, and have been a traveller in this road many a day; and I have taken notice of many things (m).

I have seen some, that have set out as if they would drive all the world before them, who yet have, in few days, died as they in the wilderness, and so never got sight of the promised land.

I have seen some that have promised nothing, at first setting out to be pilgrims, and that one would have thought could not have lived a day, that have yet proved very good pilgrims.

I have seen some, who have run hastily forward, that again have, after a little time, run just as fast back again.

I have seen some, who have spoken very well of a pilgrim's life at first, that, after a while, have spoken as much against it.

I have heard some, when they first set out for Paradise, say positively, There is such a place; who, when they have been almost there, have come back again, and said, There is none.

I have heard some vaunt what they would do, in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all.

Now as they were thus in their way, there came one running to meet them, and said, *Gentlemen, and you of the weaker sort, if you love life, shift for yourselves, for the robbers are before you.* *Fresh news of trouble.*

Great-heart. Then said Mr. *Greatheart*, They be the three that set upon *Little-faith* heretofore. *Part I.*
Well, said he, we are ready for them; so they *p. 125.*
went on their way. Now they looked at every *Great-heart's*
turning, when they should have met with the vil- *resolution.*
lains; but whether they heard of Mr. *Great-heart*,
or whether they had some other game, they came not up to the pilgrims (n).

(m) Pray attentively mind, and deeply consider, the six following observations: they are just; they are daily confirmed to our observations, in the different conduct of professors. Study, and pray to improve them, to your soul's profit.

(n) It is a blessed thing to take every alarm, and to be on our guard. Hereby many dangers are avoided, and many evils prevented. *WATCH*, is the word of the Captain of our salvation.

*Christiana
wisteth for
an inn.*

(Rom. xxi. 23.)

*They enter
into Gaius's
house.*

there that night?

Gaius. Yes, Gentlemen, if you be true men, for my house is for none but pilgrims. Then were *Christiana*, *Mercy*, and the boys, the more glad, for that the inn-keeper was a lover of pilgrims. So they called for rooms, and he shewed them one for *Christiana* and her children, and *Mercy*, and another for Mr. *Great-heart* and the old gentleman.

Great-heart. Then said Mr. *Great-heart*, Good *Gaius*, what hast thou for supper? for these pilgrims have come far to-day, and are weary.

Gaius. It is late, said *Gaius*, so we cannot conveniently go out to seek food; but such as we have, you shall be welcome to, if that will content you.

Great-heart. We will be content with what thou hast in the house; forasmuch as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spake to the cook, whose name was *Taste-that-which-is-good*, to get ready supper for *Gaius's cook*. so many pilgrims. This done, he comes up again, saying, Come, my good friends, you are welcome to me, and I am glad that I have a house to entertain you; and while supper is making ready, if you please, let us entertain one another with some good discourse: so they all said, Content (o).

Gaius. Then said *Gaius*, Whose wife is this aged matron? and whose daughter is this young damsel?

Great-heart. The woman is the wife of one *Christian*, a pilgrim in former times; and these are

(o) How does this reprove many professors of this day, who can meet together, and that about every trifle, but have not one word to speak for precious Christ, his glorious truths, and holy ways!

his four children. The maid is one of her acquaintance ; one that she hath persuaded to come with her on pilgrimage. The boys take all after their father, *Mark this.* and covet to tread in his steps : yea, if they do but see any place where the old pilgrim hath lain, or any print of his foot, it ministereth joy to their hearts, and they covet to lie or tread in the same.

Gaius. Then said *Gaius*, Is this *Christiana*, and are these *Christian's* children ? I knew your husband's father, yea, also his father's father. Many have been good of this stock ; their ancestors first dwelt at *Antioch* *. *Of Christian's progenitors* (I suppose you have heard your husband talk of them) were very worthy men. They have, above any that I know, shewed

themselves men of great virtue and courage, for the Lord of the pilgrims, his ways, and them that loved him. I have heard of many of your husband's relations, that have stood all trials for the sake of the truth. *Stephen*, that was one of the first of the family from whence your husband sprang, was knocked on the head with stones, Acts vii. 59, 60. xii. 8. *James*, another of this generation, was slain with the edge of the sword. To say nothing of *Paul* and *Peter*, men anciently of the family from whence your husband came ; there was *Ignatius*, who was cast to the lions ; *Romanus*, whose flesh was cut by pieces from his bones ; and *Polycarp*, that played the man in the fire. There was he that was hanged up in a basket in the sun, for the wasps to eat ; and he who they put into a sack, and cast him into the sea to be drowned. It would be utterly impossible to count up all that family that have suffered injuries and death for the love of a pilgrim's life. Nor can I but be glad, to see that thy husband has left behind him such boys as these. I hope they will bear up their father's name, tread in their father's steps, and come to their father's end.

Great-heart. Indeed, Sir, they are likely lads : they seem to chuse heartily their father's ways.

Gaius. That is it that I said ; wherefore *Christian's* family is like still to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth : wherefore let *Christiana* look out some damsels for her sons, to whom they may be betrothed, &c. that the name of their father and the house of his progenitors may never be forgot in the world.

*Advice to
Christiana
about her
boys.*

* Acts xi. 12.

2

Hon. It is pity his family should fall and be extinct.

Gaius. Fall it cannot, but be diminished it may: but let *Christiana* take my advice, and that's the way to uphold it.

And, *Christiana*, said this inn-keeper, I am glad to see thee and thy friend *Mercy* together here, a lovely couple. And may I advise, Take *Mercy* into a nearer relation to thee: if she will, let her be given to *Matthew*, thy eldest son: it is the way to

*Mercy and
Matthew
marry.*

preserve a posterity in the earth: so this match was concluded, and in process of time they were married: but more of that hereafter.

Gaius also proceeded, and said, I will now speak on the behalf of women, to take away their reproach. For as death and the curse came into the world by a woman, Gen. iii. so also did life and health: "God sent forth his Son, made of a woman," Gal. iv. Yea, to

*Why women
of old so much
desired chil-
dren.*

shew how much those that came after did abhor the act of the mother, this sex in the Old Testament coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will say again, that when the Saviour was come, women rejoiced in him, before either man or angel, Luke ii. viii. 2, 3. vii. 37, 50. John xi. 2. ii. 3. Luke xxiii. 27. Matt. xxvii. 55, 56, 60. Luke xxiv. 22, 23. I read not, ever man did give unto Christ so much as one groat: but women followed him, and ministered to him of their substance. It was a woman that washed his feet with tears, and a woman that anointed his body to the burial. They were women that wept, when he was going to the cross; and women that followed him from the cross, and that sat by his sepulchre when he was buried. They were women that were first with him at the resurrection morn; and women that brought tidings first to his disciples, that he was risen from the dead. Women therefore are highly favoured, and shew by these things, that they are sharers with us in the grace of life.

Supper ready.

*What is to
be gathered
from laying
of the bread,
with the
cloth and the
trenchers.*

Now the cook sent up to signify that supper was almost ready: and sent one to lay the cloth, and the trenchers, and to set the salt and bread in order.

Then said *Matthew*, The sight of this cloth, and of this fore-runner of the supper, begetteth in me a greater appetite to my food than I had before.

Gaius. So let all ministering doctrines to thee, in this life, beget in thee a greater desire to set

at

at the supper of the great King in his kingdom; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and as setting of salt upon the board, when compared with the feast that our Lord will make us when we come to his house.

So supper came up; and first, a *heave-shoulder*, and a *wave-breast**, were set on the table before them: to shew that they must begin the meal with prayer and praise to God. The heave-shoulder, David lifted his heart up to God with; and with the wave-breast, *where his heart lay*, with that he used to lean upon his harp, when he played. These two dishes were very fresh and good, and they all eat heartily thereof.

The next they brought up was a bottle of wine, as red as blood. So *Gaius* said to them, Drink freely, this is the true juice of the vine, that makes glad the heart of God and man. So they drank and were merry.

The next was a dish of milk well crumbled: so *Gaius* said, *Let the boys have that, that they may grow thereby*, 1 Pet. ii. 1, 2. *Dish of milk.*

Then they brought up in course a dish of butter and honey. Then said *Gaius*, Eat freely of this, for this is good to chear up and strengthen your judgments and understandings. This was our Lord's dish† when he was a child: "Butter and honey should he eat, that he may know how to refuse the evil, and chuse the good." *Of honey and butter.*

Then they brought him up a dish of apples, and they were very good tasted fruit. Then said *Matthew*, May we eat apples, since they were such, by and with which the serpent beguiled our first mother? *A dish of apples.*

Then said *Gaius*,

"Apples were they with which we were beguil'd,
 "Yet *sin*, not apples, hath our souls defil'd;
 "Apples forbid, if eat, corrupt the blood:
 "To eat such, when commanded, does us good;
 "Drink of his flaggons, then, thou church his dove,
 "And eat his apples, who are sick of love."

Then said *Matthew*, I made the scruple, because I while since was sick with eating of fruit.

* Lev. vii. 32, 33, 34. x. 14, 15. Pf. xxv. 1. Heb. xiii. 15. Deut. xxxii. 14. Judg. ix. 13. Job xv. 5.

† Mai. vii. 15.

Gaius. Forbidden fruit will make you sick, but not what our Lord has tolerated.

While they were thus talking, they were presented with another dish, and it was a dish of nuts *. Then *A dish of nuts*. said some at the table, Nuts spoil tender teeth, especially the teeth of the children : which when *Gaius* heard, he said :

“ Hard *texts* are nuts (I will not call them *cheaters*),

“ Whose *shells* do keep their *kernels* from the *eaters*.

“ Open then the *shells*, and you shall have the *meat*;

“ They are here brought for you to crack and eat.”

Then they were very merry, and sat at the table a long time, talking of many things : then said the old gentleman, My good landlord, while ye are here cracking your nuts, if you please, do you open this riddle (p) :

[A riddle, put forth by old *Honest*.]

“ A man there was (tho' some do count him mad),

“ The more he cast away, the more he had.”

Then they all gave good heed, wondering what good *Gaius* would say ; so he sat still awhile, and then thus reply'd :

[*Gaius* opens it.]

“ He who thus bestows his goods upon the poor,

“ Shall have as much again, and ten times more.”

Then said *Joseph*, I must say, Sir, I did not think you could have found it out.

Joseph wonders. Oh ! said *Gaius*, I have been trained up in this way a great while : nothing teaches like experience : I have learned of my Lord to be kind ; and have found by experience, that I have gained thereby. “ There is that scattereth, yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty : there is that maketh

* Song vi. 11.

(p) Observe here, the feast of pilgrims was attended with mirth. Christians may, they ought, yea, they have the greatest reason to be merry ; but then it ought to be spiritual mirth, which springs from spiritual views and spiritual conversation. Let our speech be thus seasoned, and our feasts thus tempered, and we shall find more joy and gladness of heart in the Lord.

himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches*."

Then *Samuel* whispered to *Christiana*, his mother, and said, Mother, This is a very good man's house; let us stay here a good while, and let my brother *Matthew* be married here to *Mercy*, before we go any farther (q).

The which *Gaius* the host overhearing, said, With a very good will, my child.

So they staid here more than a month, and *Mercy* was given to *Matthew* to wife. *Matthew and Mercy mar-*

While they staid here, *Mercy*, as her custom was, would be making coats and garments to give to the poor, by which she brought a very good report upon pilgrims. *ried.*

But to return again to our story: After supper, the lads desired a bed, for they were weary with travelling: then *Gaius* called to shew them their chamber: but said *Mercy*, I will have them to bed. So she had them to bed, and they slept well; but the rest sat up all night; for *Gaius* and they were such suitable companions, that they could not tell how to part. Then after *The boys go to bed, the rest sit up.*

much talk of their Lord, themselves, and their journey, old Mr. *Honest*, he that put forth the riddle to *Gaius*, began to nod. Then said *Great-heart*, What, Sir, you begin to be drowfy; come, rub up, now here is a riddle for you (r). Then said Mr. *Honest*, Let us hear it. *Old Honest nods.*

Then said Mr. *Great-heart*,

[A Riddle.]

"He that would kill, must first be overcome:

"Who live abroad would, first must die at home."

Ha! said Mr. *Honest*, it is a hard one, hard to expound, and harder to practise. But come, landlord, said he, I will, if you please, leave my part to you; do you expound it, and I will hear what you say.

No, said *Gaius*, it was put to you, and it is expected you should answer it.

* Prov. ix. 24. xiii. 7.

(q) Here is a genuine discovery of a gracious heart; when it is delighted with spiritual company and conversation, and longs for its continuance. Is it so with you?

(r) Mind this: When one pilgrim observes, that a brother is inclined to be drowfy, it is his duty, and should be his practice, to endeavour to awaken, quicken, enliven, and stir up such, by spiritual hints. O that this was more practised! Many blessings would be consequent upon it.

Then

Then said the old gentleman,

[The Riddle opened.]

" He first by grace must conquer'd be,

" That sin would mortify :

" Who, that he lives, would convince me,

" Unto himself must die" (s).

It is right, said *Gaius* ; good doctrine and experience teach this. For, first, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin ; besides, if sin is satan's cords, by which the soul lies bound, how should it make resistance, before it is loosed from that infirmity ?

Secondly, Nor will any, that knows either reason or grace, believe that such a man can be a living monument of grace, that is a slave to his own corruption.

A question worth the minding. And now it comes in my mind, I will tell you a story worth the hearing. There were two men that went on pilgrimage, the one began when he was young, the other when he was old ; the young man had strong corruptions to grapple with, the old man's were weak with the decays of nature : the young man trod his steps as even did the old one, and was every way as light as he : who now, or which of them, had their graces shining clearest, since both seemed to be alike ?

A comparison. *Hon.* The young man's, doubtless. For that which heads it against the greatest opposition, gives best demonstration that it is strongest ; especially when it also holdeth pace with that which meets not with half so much ; as to be sure old-age does not.

A mistake. Besides, I have observed, that old men have blessed themselves with this mistake ; namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed, old men, that are gracious, are best able to give advice to them that are young, because they have seen most of the emptiness of things : but yet, for an old and a young man to set out both together, the young one has the advantage of the fairest

(s) O this dying to self, to self-righteous pride, vain confidence, the power of free-will, self-love, and self-complacency, is hard work to the old man ; yea, it is both impracticable and impossible to him. It is only grace that can conquer and subdue him. And where grace reigns, this work is carried on, day by day. For the old man of sin, and self-righteousness, still lives in us.

discovery of a work of grace within him, though the old man's corruptions are naturally the weakest.

Thus they sat talking till break of day. Now when the family was up, *Christiana* bid her son *James* that he should read a chapter; so he read the 53d of *Isaiah*. When he had done, *Mr. Honest* asked why it was said, "that the Saviour is said to come out of a dry ground," *Another question.* and also, "that he had no form or comeliness in him?"

Great-heart. Then said *Mr. Great-heart*; To the first, I answer: Because the church of the *Jews*, of which *Christ* came, had then almost lost all the sap and spirit of religion. To the second, I say, the words are spoken in the person of the unbeliever, who, because they want the eye that can see into our Prince's heart, therefore they judge of him by the meanness of his outside.

Just like those, that know not that precious stones are covered over with a homely crust; who, when they have found one, because they know not what they have found, cast it away, as men do a common stone.

Well, said *Gaius*, now you are here, and since, as I know, *Mr. Great-heart* is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any good. About a mile from hence, there is one *Slay-good*, a giant that does much annoy the king's highway in these parts: and I know whereabouts his haunt is, he is master of a number of thieves: it would be well if we could clear these parts of him (t).

Giant Slay-good assaulted and slain.

So they consented, and went, *Mr. Great-heart* with his sword, helmet, and shield, and the rest with spears and staves.

When they came to the place where he was, they found him with one *Feeble-mind* in his hand, whom his servants had brought unto him, having taken him in the way: now the giant was rifling him, with a purpose, after that, to pick his bones; for he was of the nature of *flesh-eaters*.

He is found with one Feeble-mind in his hand.

Well, so soon as he saw *Mr. Great-heart* and his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

(t) After feeding, pilgrims are to prepare for fighting. They are not to eat, in order to pamper their lusts, but to strengthen their souls, that they may be strong in the Lord, and in the power of his might, to fight and conquer every enemy.

Great-heart. We want thee, for we are come to revenge the quarrels of the many that thou hast slain of the pilgrims, when thou hast dragged them out of the king's highway; wherefore come out of thy cave. So he armed himself and came out; and to battle they went, and fought for above an hour, and then stood still to take wind.

Slay. Then said the Giant, Why are you here on my ground?

Great-heart. To revenge the blood of pilgrims, as I told thee before: so they went to it again, and the Giant made Mr. *Great-heart* give back; but he came up again, and in the greatness of his mind he let fly with such stoutness at the Giant's head and sides, that he made him let his weapon fall out of his hand; so that he smote and slew him, and cut

Feeble-mind rescued from the Giant. off his head, and brought it away to the inn. He also took *Feeble-mind* the pilgrim, and brought him with him to his lodgings. When they were come home, they shewed his head to the family, and set it up, as they had done others before, for a terror to those that shall attempt to do as he, hereafter.

Then they asked Mr. *Feeble-mind*, how he fell into his hands?

Feeble-mind. Then said the poor man, I am a sickly man, as you see, and because death did usually once a day knock at my door, I thought I should never be well at home: so I betook myself to a pilgrim's life; and have travelled hither from the town of *Uncertain*, where I and my father were born. I am a man of no strength at all of body, nor yet of mind; but would, if I could, though I can but *crawl*, spend my life in the pilgrim's way (u). When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected he against my weakly looks, nor against my *feeble-mind*; but gave me such things as were necessary for my journey, and bid me hope to the end. When I came to the house of the *Interpreter*, I received much kindness there; and because the hill *Difficulty* was judged too hard for me, I was carried up that by one of his servants. Indeed I have found much relief from pilgrims, though none

(u) All pilgrims are not alike vigorous, strong, and lively. Some are weak, creep and crawl on, in the ways of the Lord. No matter; if there be but a pilgrim's heart, all shall be well at last: for Omnipotence itself is for us; and then we may boldly ask, Who shall be against us?

was willing to go softly as I am forced to do: yet still as they came on, they bid me be of good cheer, and said, that it was the will of their Lord, that comfort should be given to the *feeble-minded**, and so went on their own pace. When I was come to *Affault-lane*, then this Giant met with me, and bid me prepare for an encounter; but alas! feeble one that I was, I had more need of a cordial: so he came up and took me. I conceived he should not kill me: also when he had got me into his den, since I went not with him willingly, I believed I should come out alive again; for I have heard, that not any pilgrim, that is taken captive by violent hands, if he keeps heart-whole towards his master, is, by the laws of Providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be sure I am; but I am, as you see, escaped with life, for the which I thank my King as author, and you as the means. Other brunts I also look for; but this I have resolved on, to wit, to run when I can, to go when I cannot run, *Mark this.* and to creep when I cannot go. As to the main, I thank him that loved me, I am fixed; my way is before me, my mind is beyond the river that has no bridge, though I am, as you see, but of a *feeble-mind* (x).

Hon. Then said old Mr. *Honest*, Have not you some time ago been acquainted with one Mr. *Fearing*, a pilgrim?

Feeble. Acquainted with him? Yes: he came from the town of *Stupidity*, which lieth four degrees northward of the City of Destruction, and as many off of where I was born; yet we were well acquainted, for indeed he was my uncle, my father's brother; he and I have been much of a temper: he was a little shorter than I, but yet we were much of a complexion.

Hon. I perceive you know him; and I am apt to believe also, that you were related one to another, for you have his whitely look, a cast like his with your eye, and your speech is much alike.

Feeble. Most have said so, that have known us

Mr. Fearing,
Mr. Feeble-
mind's uncle.

Feeble-mind
has some of
Mr. Fearing's
features.

* 1 Thes. v. 4.

(x) What a sweet simple relation is here! Doth it not suit many a feeble-minded christian? Poor soul, weak as he was, yet his Lord provided against his danger. He sent some strong ones to his deliverance, and to slay his enemy. Mind his belief, even in his utmost extremity. Learn somewhat from this feeble-mind.

both ; and, besides, what I have read in him, I have for the most part found in myself.

Gaius. Come, Sir, said good *Gaius*, be of good cheer, you are welcome to me, and to my house, and what thou hast a mind to, call for freely ; and what thou wouldest have my servants do for thee, they will do it with a ready mind.

Then said Mr. *Feeble-mind*, This is an unexpected favour, and as the sun shining out of a very dark cloud. Did Giant *Slay-good* intend me this favour when he stopt me, and resolved to let me go no farther ? Did he intend, that after he had rifled my pocket, I should go to *Gaius* mine host ? Yet so it is (y).

Now just as Mr. *Feeble-mind* and *Gaius* were thus in talk, there comes one running, and called at the door, and told, that about a mile and a half off there was one Mr. *Not-right*, a pilgrim, struck dead upon the place where he was, with a thunderbolt.

Feeble-mind's comment upon it. *Feeble*. Alas ! said Mr. *Feeble-mind*, is he slain ? He overtook me some days before I came so far as hither, and would be my company-keeper : he also was with me when *Slay-good* took me, but he was nimble of his heels, and escaped : but, it seems, he escaped to die, and I was taken to live (z).

“ What, one would think, doth seek to slay outright,
 “ Oft-times delivers from the saddest plight.
 “ That very providence, whose face is death,
 “ Doth oft-times to the lowly life bequeath :
 “ I taken was, he did escape and flee :
 “ Hands cross'd give death to him, and life to me.”

Now about this time *Matthew* and *Mercy* were married ; also *Gaius* gave his daughter *Phæbe* to *James*, to wife ; after which time they staid about ten days at *Gaius's* house ; spending their time, and the seasons, like as pilgrims used to do.

(y) O how sweet to reflect, the most gigantic enemy shall be conquered, and their most malicious designs shall be over-ruled for our good : yea, what they intend for our ruin, shall be made to work for our health and prosperity.

(z) See the various dealings of God, and more and more adore him in all his ways of providence and grace :

“ Know, all the ways of God to men are just ;
 “ And, where you can't unriddle, learn to trust.”

When they were to depart, *Gaius* made them a feast, and they did eat and drink, and were merry. Now the hour was come that they must be gone; wherefore Mr. *Great-heart* called for a reckoning. But *Gaius* told him, that at his house it was not the custom of pilgrims to pay for their entertainment. He boarded them by the year, but looked for his pay from the Good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him*. Then said Mr. *Great-heart* to him:

Great-heart. Beloved, "thou dost faithfully, whatsoever thou dost, to the brethren and to strangers, which have borne witness of thy charity before the church, whom if thou (yet) bring forward on their journey, after a godly sort, thou shalt do well †."

How they greet one another at parting.

Then *Gaius* took his leave of them all, and his children, and particularly of Mr. *Feeble-mind*; he also gave him something to drink by the way.

Gaius's last kindness to Feeble-mind.

Now Mr. *Feeble-mind*, when they were going out at the door, made as if he intended to linger. The which when Mr. *Great-heart* espied, he said, Come, Mr. *Feeble-mind*, pray do you go along with us, I will be your conductor, and you shall fare as the rest.

Feeble. Alas! I want a suitable companion; you are all lusty and strong; but I, as you see, am weak; I chuse therefore rather to come behind, lest by reason of my many infirmities, I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing: I shall like no gay attire: I shall like no unprofitable questions. Nay, I am so weak a man, as to be offended with that which others have liberty to do. I do not know all the truth: I am a very ignorant christian man: sometimes, if I hear any rejoice in the Lord, it troubles me, because I cannot do so too. It is with me, as it is with a weak man among the strong, or as a lamp despised (he that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease ‡;) so I know not what to do (z).

Feeble-mind for going behind.

His excuse for it.

* Luke x. 34, 36. † 3 John v. 6. ‡ Job xii. 5.

(z) What an open ingenuous confession is here! though feeble in mind, he was strong in wisdom and sound judgment.

Great-heart's commission. *Great-heart.* But, brother, said Mr. *Great-heart*, I have it in commission to comfort the *feeble-minded*, and to support the weak *. You must needs go along with us: we will wait for you, we will lend you our help; we will deny ourselves of some things, both *opinionative* and *practical*, for your sake; we will not enter into doubtful disputation before you; we will be made all things to you, rather than you shall be left behind † (a).

A Christian spirit. Now all this while they were at *Gaius's* door; and behold, as they were thus in the heat of their discourse, Mr. *Ready-to-halt* came by, with his crutches in his hand, and he also was going on pilgrimage.

Feebl. Then said Mr. *Feeble-mind* to him, How camest thou hither? I was but now complaining, that I had not a suitable companion, but thou art according to my wish. Welcome, welcome, good Mr. *Ready-to-halt*, I hope thou and I may be some help.

Feeble-mind glad to see Ready-to-halt come. *Ready-to-halt.* I shall be glad of thy company, said the other; and, good Mr. *Feeble-mind*, rather than we will part, since we are thus happily met, I will lend thee one of my crutches (b).

Feebl. Nay, said he, though I thank thee for thy good-will, I am inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog.

Ready-to-halt. If either myself or my crutches, can do thee a pleasure, we are both at thy command, good Mr. *Feeble-mind*.

Thus therefore they went on. Mr. *Great-heart* and Mr. *Honest* went before, *Christiana* and her children went next, and Mr. *Feeble-mind* and Mr. *Ready-to-halt* came behind with his crutches. Then said Mr. *Honest*.

Hon. Pray, Sir, now we are upon the road, tell *New talk.* us some profitable things of some that have gone on pilgrimage before us.

Part I. from p. 56 to 60. *Great-heart.* With a good will. I suppose you have heard how *Christian* of old did meet with *Apollyon* in the Valley of Humiliation, and also what

* 1 Thess. v. 15. Rom. xiv. 1 Cor. viii. 9, 22. † Ps. xxxviii. 16.

(a) O that this were more practised among christians of different standing, degrees, and judgment! If they who are strong, were thus to bear with the weak, as they ought, how much more love, peace and unanimity, would prevail!

(b) Excellent! See the nature of christian love; even to be ready to spare to a brother, what we ourselves have occasion for. Love looketh not at the things of our own, but to provide for the wants of others.

hard work he had to go through the Valley of the Shadow of Death. Also I think you cannot but have heard how *Faithful* was put to it by Madam *Wanton* with *Adam* the First, with one *Discontent* and *Shame*: four as deceitful villains as a man can meet with upon the road.

Hon. Yes, I believe I heard of all this; but indeed good *Faithful* was hardest put to it with *Shame*; he was an unwearied one.

Great-heart. Ay: for, as the pilgrim well said, he of all men had the wrong name.

Hon. But pray, Sir, where was it that *Christian* and *Faithful* met *Talkative*? That same was also a notable one.

Great-heart. He was a confident fool, yet many follow his ways.

Hon. He had like to have beguiled *Faithful*.

Great-heart. Ay, but *Christian* put him into a way quickly to find him out. Thus they went on *Part I. p. 77.* till they came to the place where *Evangelist* met with *Christian* and *Faithful*, and prophesied to them what should befall them at *Vanity-Fair*.

Great-heart. Then said their Guid, Hereabouts did *Christian* and *Faithful* meet with *Evangelist*, who prophesied to them of what troubles they should meet with at *Vanity-Fair*.

Hon. Say you so? I dare say it was a hard chapter—that then he read unto them.

Great-heart. It was so, but he gave them encouragement withal. But what do we talk of *Part I. p. 93.* them? they were a couple of lion-like men; they had set their faces like flints. Do not you remember how undaunted they were when they stood before the judge?

Hon. Well, *Faithful* bravely suffered.

Great-heart. So he did, and as brave things came *Part I. p. 114.* on't; for *Hopeful* and some others, as the story relates, were converted by his death.

Hon. Well, but pray go on; for you are well acquainted with things (c).

Great-heart. Above all that *Christian* met with after he had passed through *Vanity-Fair*, one *By-ends* was the arch one.

Hon. *By-ends*! What was he?

Great-heart. A very arch fellow, a downright hypocrite; one that would be religious, which way ever the world went: but so cunning, that he would be sure never to lose or suffer for it.

(c) Nothing more profitable, than conversing on the faith, valour, and success of those who have gone before us, with their trials, enemies and dangers; yet how gloriously they fought their way through all, and came off more than conquerors over all. Pilgrims love to hear these things.

He had his mode of religion for every fresh occasion, and his wife was as good at it as he. He would turn from opinion to opinion; yea, and plead for so doing too. But, as far as I could learn, he came to an ill-end with his by-ends; nor did I ever hear, that any of his children were ever of any esteem with any that truly fear God.

They come within sight of Vanity Fair. Now by this time they were come within sight of the town of *Vanity*, where *Vanity Fair* is kept. So when they saw that they were so near the town, they consulted with one another how they should pass through the town: and some said one thing, and some another. At last Mr. *Great-heart* said,

Pf. xxi. 16. I have, as you may understand, often been a conductor of pilgrims through this town: now I am acquainted with one Mr. *Mnason*, a *Cyprusian* by nation, and an old disciple, at whose house we may lodge. If you think good, said he, we will turn in there (d).

They enter into Mnason's to lodge. Content, said old *Honest*; Content, said *Christiana*; Content, said Mr. *Feeble-mind*; and so they said all. Now, you must think, it was even-tide by that they got to the outside of the town; but Mr. *Great-heart* knew the way to the old man's house. So thither they came; and he called at the door, and the old man within knew his tongue so soon as ever he heard it; so he opened, and they all came in. Then said *Mnason*, their host, How far have ye come to-day? So they said, From the house of *Gaius* your friend. I promise you, said he, you have gone a good stitch, you may well be weary; sit down. So they sit down.

Great-heart. Then said their Guide, Come, what cheer, good Sirs? I dare say you are welcome to my friend. *They are glad of entertainment.* *Mnason.* I also, said Mr. *Mnason*, do bid you welcome; and whatever you want, do but say, and we will do what we can to get it for you.

Honest. Our great want, a while since, was harbour and good company, and now I hope we have both (e).

Mnason. For harbour, you see what it is; but for good company, that will appear in the trial.

Great-heart. Well, said Mr. *Great-heart*, will you have the pilgrims into their lodging?

(d) How happy to find a house in *Vanity-Fair*, whose master will receive and entertain pilgrims. Blessed be God for the present revival of religion in our day; and for the many houses that are open to friends of the LAMB. The hearts of the masters of which he opens.

(e) Under all our wants, may we not say, with our father Abraham? God will provide, Gen. xxii. 8.

Mnafon. I will, said Mr. *Mnafon*. So he had them to their respective places; and also shewed them a very fair dining room, where they may be, and sup together until time was come to go to rest.

Now when they were set in their places, and were a little cheary after their journey, Mr. *Honest* asked his landlord, if there were any store of good people in the town?

Mnafon. We have a few, for indeed they are but a few, when compared with them on the other side.

Honest. But how should we do to see some of them? for the sight of good men to them that are going on pilgrimage, is like to the appearing of the moon and stars to them that are going a journey (f). *They desire to see some of the good people in the town.*

Mnafon. Then Mr. *Mnafon* stamped with his foot, and his daughter *Grace* came up: so he said unto her, *Grace*, go you, tell my friends, Mr. *Contrite*, Mr. *Holyman*, Mr. *Love-saints*, Mr. *Dare-not-lye*, and Mr. *Penitent*; that I have a friend or two at my house that have a mind this evening to see them. *Some sent for.*

So *Grace* went to call them, and they came; and, after salutation made, they sat down together at the table.

Then said Mr. *Mnafon*, their landlord, My neighbours, I have, as you see, a company of strangers come to my house: they are pilgrims: they came from afar, and are going to Mount *Sion*. But who, quoth he, do you think this is? pointing his finger at *Christiana*: it is *Christiana*, the wife of *Christian*, that famous pilgrim, who, with *Faithful* his brother, were so shamefully handled in our town. At that they stood amazed, saying, We little thought to see *Christiana*, when *Grace* came to call us: wherefore this is a very comfortable surprize. Then they asked her about her welfare, and if these young men were her husband's sons. And when she had told them they were, they said, The King whom you love and serve, make you as your father, and bring you where he is in peace! (g).

Hon. Then Mr. *Honest* (when they were all sat down) asked Mr. *Contrite*, and the rest, in what posture their town was at present. *Some talk between Mr. Honest and Mr. Contrite.*

Contrite. You may be sure we are full of hurry in fair-time. It is hard keeping our hearts and

(f) The enquiry of disciples after suitable company, discovers that they, with David, love the Lord's saints, and in the excellent of the earth, is all their delight, Pl. xvii. 3. A genuine discovery this of a gracious heart.

(g) A precious prayer for the best of blessings.

The fruit of watchfulness. spirits in good order, when we are in a cumber'd condition. He that lives in such a place as this, and has to do with such as we have, has need of an item, to caution him to take heed every moment of the day (h).

Hon. But how are your neighbours now for quietness?

Contrite. They are much more moderate now than formerly. You know how *Christian* and *Faithful* were used at our town: but of late, I say, they have been far more moderate. I think the blood of *Faithful* lieth as a load upon them till now; for since they burned him, they have been ashamed to burn any more; in those days we were afraid to walk the streets, but now we can shew our heads. Then the name of a professor was odious; now, especially in some parts of our town (for you know our town is large) religion is counted honourable (i).

Then said Mr. *Contrite* to them, Pray how fareth it with you in your pilgrimage? How stands the country affected towards you?

Hon. It happens to us, as it hath happened to wayfaring men; sometimes our way is clean, sometimes foul, sometimes up hill, sometimes down hill; we are seldom at a certainty: the wind is not always on our backs, nor is every one a friend that we meet with in our way. We have met with some notable rubs already: and what are yet behind, we know not; but, for the most part, we find it true that has been talked of old, *A good man must suffer trouble.*

Contrite. You talk of rubs: What rubs have you met withal?

Hon. Nay, ask Mr. *Great-heart*, our guide, for he can give the best account of that.

Great-heart. We have been beset three or four times already. First, *Christiana* and her children were beset with two ruffians, that they feared would take away their lives. We were beset with Giant *Bloodyman*, Giant *Maul*, and Giant *Slay-good*. Indeed we did rather beset the last, than were beset of him. And thus it was: After we had been some time in the house of *Gaius*, mine host, and of the whole church, we were minded upon a time to take our weapons with us, and so go see if we could light upon

(h) Mind this hint. May it kindle a sense of danger, and excite caution!

(i) It is a mercy, when open persecution for the word abates, and religion is more respected; but alas! how do professors in such times get cold and dead, grow formal and worldly! The smiles of the town of Vanity, often prove more injurious than its frowns. Be on your guard, O pilgrims.

any of those that were enemies to pilgrims (for we heard that there was a notable one thereabouts). Now *Gaius* knew his haunt better than I, because he dwelt thereabouts; so we looked and looked, till at last we discerned the mouth of his cave; then were we glad, and plucked up our spirits. So we approached up to his den; and lo, when we came there, he had dragged, by mere force, into his net, this poor man, *Mr. Feeble-mind*, and was about to bring him to his end. But when he saw us, supposing, as he thought, he had another prey; he left the poor man in his house, and came out. So we fell to it full fore, and he lustily laid about him; but in conclusion, he was brought down to the ground, and his head cut off, and set up by the way-side, for a terror to such as should after practice such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

Feeble-mind. Then said *Mr. Feeble-mind*, I find this true, to my cost and comfort: to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw *Mr. Great-heart* and his friends with their weapons, approach so near to my deliverance.

Holy-man. Then said *Mr. Holy-man*, There are two things that they have need to be possessed of, that go on pilgrimage; *courage* and an *unspotted life*. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a pilgrim stink (k).

Love-saint. Then said *Mr. Love-saint*, I hope this caution is not needful among you. But truly there are many that go upon the road, that rather declare themselves strangers to pilgrimage, than strangers and pilgrims in the earth.

Dare-not-lye. Then said *Mr. Dare-not-lye*, It is true, they neither have the pilgrim's *weed*, nor the pilgrim's *courage*; they go not uprightly but all awry with their feet; one shoe goeth inward, another outward, and their hosen out behind; here a rag, and there a rent, to the disparagement of their Lord (l).

Penitent. These things, said *Mr. Penitent*, they ought to be troubled for; nor are the pilgrims like to have that grace upon them and their pilgrim's

Mr. Holy-man's speech.

Mr. Love-saint's speech.

Mr. Dare-not-lye's speech.

Mr. Penitent's speech.

(k) This is a sound speech. Lord grant, that we, who profess the holy name, may take good heed to this. It is a word of conviction to many.

(l) An excellent observation, and a just reproof. May it carry conviction to the hearts of those it suits.

progreſs, as they deſire, until the way is cleared of ſuch ſpots and blemiſhes.

Thus they ſat talking and ſpending their time until ſupper was ſet upon the table. Unto which they went, and reſreſhed their weary bodies; ſo they went to reſt. Now they ſtay'd in the fair a great while, at the houſe of Mr. *Mnaſon*, who, in proceſs of time, gave his daughter *Grace* unto *Samuel*, *Chriſtiana's* ſon, to wife, and his daughter *Martha* to *Joſeph*.

The time, as I ſaid, that they lay here, was long, (for it was not now as in former times.) Wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what ſervice they could. *Mercy*, as ſhe was wont, laboured much for the poor; wherefore their bellies and backs bleſſed her, and ſhe was there an ornament to her profeſſion. And, to ſay the truth for *Grace*, *Phæbe*, and *Martha*, they were all of a very good nature, and did much good in their places. They were alſo all of them very faithful; ſo that *Chriſtiana's* name, as was ſaid before, was like to live in the world.

A monſter. While they lay here, there came a *monſter* out of the woods, and ſlew many of the people of the town. It would alſo carry away their children, and teach them to fuck its whelps. Now no man in the town durſt ſo much as face this monſter; but all men fled when they heard of the noiſe of his coming.

The monſter was like unto no one beaſt upon the earth: its body was like a dragon, and it had
His ſhape. ſeven horns*. “It made great havock of children, and yet it was governed by a woman.” This monſter propounded conditions to men; and ſuch men as loved their lives more than their ſouls, accepted of thoſe conditions (m).

Now Mr. *Great-heart*, together with theſe who came to viſit the pilgrims at Mr. *Mnaſon's* houſe, enter'd into a covenant to go and engage this beaſt, if perhaps they might deliver the people of this town from the paws and mouth of this ſo devouring a ſerpent.

Then did Mr. *Great-heart*, Mr. *Contrite*, Mr. *Holyman*, Mr. *Dare-not-lye*, and Mr. *Penitent*, with their weapons,
How to en- go forth to meet him. Now the monſter, at firſt,
gage. was very rampant, and looked upon theſe enemies with great diſdain; but they ſo belaboured him, being ſturdy men at arms, that they made him retreat: ſo they came home to Mr. *Mnaſon's* houſe again.

* Rev. xii. 3.

(m) I ſuppoſe the author here means that horrid monſter Popery.

The monster, you must know, had his certain seasons to come out at, and to make his attempts upon the children of the people of the town : also at these seasons did these valiant worthies watch him, and did continually assault him ; insomuch that in process of time he became not only wounded, but lame ; also he had not made the havock of the townsmen's children as formerly he has done. As it is verily believed by some, that this beast will certainly die of his wounds.

This therefore made Mr. *Great-heart* and his fellows of great fame in this town ; so that many of the people that wanted their taste of things, yet had a reverend esteem and respect for them. Upon this account therefore it was, that these pilgrims got not much hurt here. True, there were some of the baser sort, that could see no more than a mole, nor understand no more than a beast ; these had no reverence for these men, nor took they notice of their valour and adventures.

Well, the time drew on that the pilgrims must go on their way, therefore they prepared for their journey. They sent for their friends, they conferred with them ; they had some time set apart therein, to commit each other to the protection of their Prince. There were again, that brought them of such things as they had, that were fit for the weak and the strong, for the women and the men, and so laded them with such things as were necessary, Acts xviii. 10.

Then they set forward on their way ; and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and departed.

They, therefore, that were of the pilgrims company, went on, and Mr. *Great-heart* went before them ; now the women and children being weakly, they were forced to go as they could bear ; by this means Mr. *Ready-to-halt* and Mr. *Feeble-mind* had more to sympathize with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they quickly came to the place where *Faithful* was put to death ; therefore they made a stand, and thanked him that had enabled them to bear his cross so well ; and the rather because they now found that they had a benefit by such a man's sufferings as his was. *

They went on, therefore, after this, a good way further, talking of *Christian* and *Faithful* ; and how *Part I. p. 98.* *Hopeful* joined himself to *Christian*, after that *Faithful* was dead.

Now, they were come up to the hill *Lucre*, where the silver mine was, which took *Demas* off from his pilgrimage, and into which, as some think, *By-end* fell and perished ; wherefore they

considered that. But when they were come to the old monument that stood over-against the hill *Lucre*, to wit, the pillar of salt,

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that stood also within view of *Sodom* and its stinking lake; they marvelled as did *Christian* before, that men of that knowledge and ripeness of wit, as they were, should be so blind as to turn aside here. Only they considered again, that nature is not affected with the harms that others have met with, especially if that thing, upon which they look, has an attracting virtue upon the foolish eye.

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p. 109.

I saw now that they went on, till they came to the river that was on this side of the Delectable Mountains.

To the river where the fine trees grow on both sides; and whose leaves if taken inwardly, are good against surfeits, Psalm xxiii. where the meadows are green all the year long, and where they might lie down safely.

By this river side, in the meadows, there were cotes and folds for sheep, a house built for the nourishing and bringing up of those lambs, the babes of those women that go on pilgrimage, Heb. v. 2. Isa. xl. 11. Also there was here one that was entrusted with them, who could have compassion, and that could gather these lambs with his arm, and carry them in his bosom, and that could gently lead those that were with young. Now to the care of THIS MAN *Christiana* admonished her four daughters to commit their little ones, that by these waters they might be housed, harboured, succoured, and nourished, and that none of them might be lacking in the time to come. This Man, if any of them go astray, or be lost, he will bring them again; he will also bind up that which was broken, and will strengthen them that are sick*. Here they will never want meats, drink and cloathing; here they will be kept from thieves and robbers; for this man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nature and admonition; and shall be taught to walk in right paths, and that you know is a favour of no small account. Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit: fruit not like that which *Matthew* eat of, that fell over the wall out of *Beelzebub's* garden; but fruit that procureth health where there is none, and that continueth and increaseth where it is (n).

So

* Jer. xxiv. 4. Exod. xxxiv. 21, 26.

(n) Here we frequently find our author speaking of our dear God and Saviour, as MAN. He excels in this. It was to be wished, that authors and preachers wrote and

So they were content to commit their little ones to him; and that which was also an encouragement to them so to do, was, for that all this was to be at the charge of the King, and so was an hospital for young children and orphans.

Now they went on; and when they were come to *By-path* meadow, to the stile over which *Christian* went with his fellow *Hopeful*, when they were taken by Giant *Despair*, and put into *Doubting-Castle*; they sat down, and consulted what was best to be done; to wit, now they were so strong, and had got such a man as Mr. *Great-heart* for their conductor, whether they had not best make an attempt upon the Giant, demolish his castle, and if there were any pilgrims in it, to set them at liberty,

They being come to By-path stile, have a mind to have a pluck with Giant Despair.

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before they went any farther. So one said one thing, and another said to the contrary. One questioned, if it was lawful to go upon unconsecrated ground; another said, they might, provided their end was good. But Mr. *Great-heart* said, Though that assertion offered last cannot be universally true, yet I have a commandment to resist sin, to overcome evil, to fight the good fight of faith: and, I pray, with whom should I fight this good fight, if not with Giant *Despair*? I will therefore attempt the taking away of his life, and the demolishing of *Doubting-Castle*. Then said he, Who will go with me? Then said old *Honest*, I will. And so we will too, said *Christiana's* four sons, *Matthew*, *Samuel*, *James*, and *Joseph*: for they were young men and strong.

So they left the women on the road†, and with them Mr. *Feeble-mind*, and Mr. *Ready-to-halt* with his crutches, to be their guard, until they came back (for in that place the Giant *Despair* dwelt); so near, that, keeping in the road, a little child might lead them.

So Mr. *Great-heart*, old *Honest*, and the four young men, went to go up to *Doubting-Castle*, to look for Giant *Despair*. When they came to the Castle gate, they knocked for entrance with an unusual noise. With that the old Giant comes to the Gate, and *Diffidence* his wife follows. Then said he, Who and what is he that is so hardy, as after this manner to molest the Giant *Despair*? Mr. *Great-heart* replied, It is I, *Great-heart*, one of the King of the *Coelestial Country's* conductors of pilgrims to their place: and I demand of thee, that thou open thy gates for my entrance;

and spake of the manhood of Jesus, who was a perfect MAN, like unto us in all things except sin. The view and consideration of this is sweet to faith, and endears our Saviour to our hearts.

* 1 John ii. 13, 14. † Isa. xi. 6.

prepare

prepare thyself also to fight, for I am come to take away thy head, and to demolish *Doubting-Castle*.

Despair has overcome angels. Now Giant *Despair*, because he was a giant, thought no man could overcome him; and again, thought he, Since heretofore I have made a conquest of angels, shall *Great-heart* make me afraid?

So he harnessed himself, and went on: he had a cap of steel upon his head, a breast-plate of fire girded to him, and he came out in iron shoes with a great club in his hand. Then these six men made up to him, and beset him behind and before: also when *Diffidence*, the Giantess, came up to help him, old Mr. *Honest* cut her down at one blow. Then they fought for

Despair is loth to die. their lives, and Giant *Despair* was brought down to the ground, *but was very loth to die*: he struggled hard, and had, as they say, as many lives as a cat; but *Great-heart* was his death, for he left him not till he had severed his head from his shoulders (o).

Doubting-Castle demolished. Then they fell to demolishing *Doubting-Castle*, and that you know might with ease be done, since Giant *Despair* was dead. They were seven days in destroying of that: and in it of pilgrims they found one Mr. *Despondency*, almost starved to death, and one *Much-afraid* his daughter; these two they saved alive. But it would have made you wonder, to have seen the dead bodies that lay here and there in the Castle-yard, and how full of dead men's bones the dungeon was.

When Mr. *Great-heart* and his companions had performed this exploit, they took Mr. *Despondency*, and his daughter *Much-afraid*, into their protection, for they were honest people, though they were prisoners in *Doubting-Castle* to Giant *Despair*. They therefore, I say, took with them the head of the Giant (for his body they had buried under a heap of stones,) and down to the road, and to their companions they came, and shewed them what they had done. Now when *Feeble-mind* and *Ready-to-halt* saw that was the head of Giant *Despair* indeed, they were very

They have music and dancing for joy. jocund and merry. Now *Christiana*, if need was, could play upon a viol, and her daughter *Mercy* upon a lute: so since they were so merrily disposed, she played them a lesson, and *Ready-to-halt* would

(o) What cannot *Great-heart* do? What feats not perform? What victories not gain? Who can stand before *Great-heart*? *Diffidence* shall fall, and Giant *Despair* be slain, but the power of *Great-heart*, with the sword of the Spirit, which is the word of God, Eph. vi. 17. even *Despondency*, though almost starved, shall be delivered, and his daughter *Much-afraid* shall be rescued. O for more of *Great-heart's* company!

dance. So he took *Despondency's* daughter, *Much-afraid*, by the hand, and to dancing they went on the road. True, he could not dance without one crutch in his hand; but I promise you, he footed it well; also the girl was to be commended, for she answered the music handsomely.

As for Mr. *Despondency*, the music was not so much to him; he was for feeding rather than dancing, for that he was almost starved. So *Christiana* gave him some of her bottle of spirits, for present relief, and then prepared him something to eat; and in a little time the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream, when all the things were finished, Mr. *Great-heart* took the head of Giant *Despair*, and set it upon a pole by the highway-side, right over-against the pillar that *Christian* erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

[A MONUMENT of Deliverance:]

Then he wrote under it, upon a marble stone, these verses following:

" This is the head of him, whose name only,
 " In former time, did pilgrims terrify.
 " His castle's down *; and *Diffidence*, his wife,
 " Brave master *Great-heart* has bereft of life.
 " *Despondency*, his daughter *Much-afraid*,
 " *Great-heart* for them also the man has play'd.
 " Who hereof doubts, if he'll but cast his eye
 " Up hither, may his scruples satisfy.
 " This head also, when doubting cripples dance,
 " Doth shew from fears they have deliverance."

* Though *Doubting-Castle* be demolished,
 And the Giant *Despair* hath lost his head,
 Sin can rebuild the castle, make't remain,
 And make *Despair* the Giant live again (p).

When those men had thus bravely shewed themselves against *Doubting-Castle*, and had slain Giant *Despair*, they went forward, and went on till they came to the Delectable Mountains, where *Christian* and *Hopeful* refreshed themselves with the varieties of the

(p) Excellent remark! pray mind it,

place. They also acquainted themselves with the shepherds there, who welcomed them, as they had done *Christian* before, unto the Delectable Mountains.

Now the shepherds seeing so great a train follow Mr. *Great-heart* (for with him they were well acquainted,) they said unto him, Good Sir, you have got a goodly company here; Pray where did you find all these?

[The GUIDE'S SPEECH to the Shepherds.]

- " First, here is *Christiana* and her train,
- " Her sons, and her sons wives, who, like the wain,
- " Keep by the pole, and do my compass steer,
- " From sin to grace, else they had not been here.
- " Next, here's old *Honest* come on pilgrimage;
- " *Ready-to-halt* too, who, I dare engage,
- " True-hearted is, and so is *Feeble-mind*,
- " Who willing was not to be left behind.
- " *Despondency* (good man) is coming after;
- " And so also is *Much-afraid*, his daughter.
- " May we have entertainment here, or must
- " We further go? Let's know whereunto to trust."

Then said the Shepherds, This is a comfortable company; you are welcome to us, for we have for their entertainment. the feeble, as for the strong; our Prince has an eye to what is done to the least of these*: therefore infirmity must not be a block to our entertainment. So they had them to the palace-doors, and then said unto them, Come in, Mr. *Feeble-mind*; come in, Mr. *Ready-to-halt*; come in, Mr. *Despondency*, and Mrs. *Much-afraid* his daughter. These, Mr. *Great-heart*, said the Shepherds to the Guide, we call in by name, for that they are most subject to draw back; but as for you, and the rest that are strong, we leave you to your wonted liberty. Then said Mr. *Great-heart*, This day I see that grace doth shine in your faces, and that you are my Lord's shepherds indeed†; for that you have not pushed these diseased neither with side nor shoulder, but have rather strewed their way into the palace with flowers as you should.

So the feeble and weak went in, and Mr. *Great-heart* and the rest did follow. When they were also sat down, the Shepherds

* Matt. xxv. 40.

† Ezek. xxxiv. 21.

said to those of the weaker sort, What is that you would have? For, said they, all this must be managed here to the supporting of the weak, as well as the warning of the unruly.

So they made them a feast of things easy of digestion, and that were pleasant and nourishing: the which when they had received, they went to their rest, each one respectively unto his proper place. When morning was come, because the mountains were high, and the day clear; and because it was the custom of the Shepherds to shew the pilgrims before their departure, some rarities, therefore, after they were ready, and had refreshed themselves, the Shepherds took them out into the fields, and shewed them first what they had shewed to *Christian* before.

Part I.

p. 120—122.

Then they had them to some new places. The first *Mount Marvel*, where they looked, and behold a man at a distance, *that tumbled the hills about with words*. Then they asked the Shepherds what that should mean? So they told them, That that man was the son of one Mr. *Great-grace*, of whom you read in the First Part of the records of the Pilgrim's Progress. And he is set there to teach pilgrims how to believe down, or to tumble out of their ways, what difficulties they should meet with, by faith*. Then said Mr. *Great-heart*, I know him; he is a man above many.

Mount Marvel.

Then they had them to another place, called *Mount Innocence*: and there they saw a man *Mount Innocence* clothed all in white; and two men, *Prejudice* and *Ill-will*, continually casting dirt upon him. Now behold, the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat.

Then said the pilgrims, What means this? The Shepherds answered, This man is named *Godly-man*, and the garment is to shew the innocency of his life. Now those that threw dirt at him, are such as hate his well-doing; but as you see the dirt will not stick upon his cloaths, so it shall be with him that lives innocently in the world. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noon-day.

Then they took them, and had them to *Mount Charity*, where they shewed him a man that had

Mount Charity.

* Mark xi. 23, 24.

a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less.

Then said they, What should this be? This is, said the Shepherds, to shew you, that he that has a heart to give of his labour to the poor, shall never want wherewithal. He that watereth, shall be watered himself. And the cake that the widow gave to the prophet, did not cause that she had ever the less in her barrel.

They had them also to the place, where they saw one Fool, and one Want-wit, washing an *one Fool, and Ethiopian*, with an intention to make him white; but the more they washed him, the blacker he was. Then they asked the Shepherds, what that should mean? So they told them, saying, Thus it is with the vile person; all means used to get such a one a good name, shall in the conclusion tend but to make me more abominable. Thus it was with the Pharisees, and so it shall be with all hypocrites.

Part I.

p. 121.

Mercy has a mind to see the hole in the hill.

Then said Mercy, the wife of Matthew, to *Christiana* her mother, I would, if it might be, see the hole in the hill, or that commonly called the by-way to hell. So her mother brake her mind to the Shepherds. Then they went to the door; it was on the side of an hill, and they opened it, and bid Mercy hearken a while. So she hearkened, and heard one saying, *Curfed be my father, for holding of my feet back from the way of peace and life*; and another said, *O that I had been torn in pieces, before I had, to save my life, lost my soul!* and another said, *If I were to live again, how would I deny myself, rather than come to this place!* Then, there was, as if the very earth groaned and quaked under the feet of this young woman for fear; so she looked white, and came trembling away, saying, Blessed be he and she, that is delivered from this place!

Now when the Shepherds had shewed them all these things, then they had them back to the place, and entertained them with what the house would afford: but Mercy

Mercy longeth, and for what.

being a young and breeding woman, longed for something that she saw there, but was ashamed to ask. Her mother-in-law then asked her what she ailed, for she looked as one not well. Then said Mercy, *There is a looking-glass hangs up in the dining-room, off which I cannot take my mind; if therefore I have it not, I think I shall miscarry.* Then said her mother, I will mention thy want to the Shepherds, and they will not deny it thee. But she

she said, I am ashamed that these men should know that I longed. Nay, my daughter, said she, it is no shame, but a virtue, to long for such a thing as that; so *Mercy* said, Then, mother, if you please, ask the Shepherds, if they are willing to sell it.

Now the glass was one of a thousand. It would present a man one way, with his own features exactly; and turn it but another way, and it would shew one the very face and similitude of the Prince of the pilgrims himself. Yes, I have talked with them that can tell, and they have said, that they have seen the very crown of thorns upon his head, by looking in that glass*; they have therein also seen the holes in his hands, in his feet, and his side. Yea, such an excellency is there in that glass, that it will shew him to one, where they have a mind to see him; whether living or dead, whether in earth or in heaven; whether in a state of humiliation, or in his exaltation; whether coming to suffer, or coming to reign (q).

It was the word of God.

Christiana therefore went to the Shepherds apart (Now the names of the Shepherds were, *Knowledge*, *Experience*, *Watchful*, and *Sincere*), and said unto them, *Part I.*

There is one of my daughters, a breeding woman, that, I think, doth long for something that she hath seen in this house, and she thinks she shall miscarry, if she should by you be denied. *p. 120.*

Experience. Call her, call her; she shall assuredly have what we can help her to. So they called her, and said to her, *Mercy*, What is that thing thou wouldst have? *She doth not lose her longing.*

Then she blushed, and said, The great glass that hangs up in the dining-room. So *Sincere* ran and fetched it, and with a joyful consent it was given her. Then she bowed her head, and gave thanks, and said, By this I know that I have obtained favour in your eyes.

They also gave to the other young women such things as they desired, and to their husbands great commendations, for that they joined with Mr. *Great-heart*, to the slaying of Giant *Despair* and demolishing of *Doubting-Castle* (r).

* James i. 33. 1 Cor. xiii. 12. 2 Cor. iiii. 18.

(q) O what a blessed thing it is to long for the word of God so as not to be satisfied without it, and to prize it above and beyond all other things! Love to the word, excites the soul to say with David, "I have longed for thy salvation, O Lord," Psal. cxix. 174. This is a special mark of a gracious soul.

(r) No good thing, done in the name and to the glory of Christ, shall be forgotten of him, nor go unrewarded by him. He gives us grace to work for him; and then gives a reward of grace for our works.

*How the
Shepherds
adorned the
pilgrims.*

About *Christiana's* neck the Shepherds put a bracelet, and so they did about the necks of her four daughters; also they put ear-rings in their ears, and jewels on their foreheads.

*Part I.
p. 123.*

When they were minded to go hence, they let them go in peace, but gave not to them those certain cautions which before were given to *Christian*, and his companion. The reason was, for that these had *Great-heart* to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonably; to wit, even then when the danger was nigh the approaching.

What cautions *Christian* and his companion *Part I. p. 123* had received of the Shepherds, they had also lost by that the time was come that they had need to put them in practice. Wherefore, here was the advantage that this company had over the other.

From hence they went on singing, and they said,

- " Behold, how fitly are the stables set!
- " For their relief that pilgrims are become,
- " And how they us receive without one let,
- " That make the other life the mark and home.
- " What novelties they have, to us they give,
- " That we, though pilgrims, joyful lives may live.
- " They do upon us, too, such things bestow,
- " That shew we pilgrims are, where-e'er we go."

*Part I.
p. 124.*

When they were gone from the Shepherds, they quickly came to the place where *Christian* met with one *Turn-away*, that dwelt in the town of *Apostacy*. Wherefore of him Mr. *Greatheart*, their guide, did now put them in mind, saying, This is the place where *Christian* met with one *Turn-away*, who carried with him the character of his rebellion at his back. And this I have to say concerning this man; he would hearken to no counsel, but, when once a falling, persuasion could not stop him.

When he came to the place where the cross and sepulchre was, he did meet with one that did bid him *look there*, but he gnashed with his teeth, and stamped, and said, He was resolved to go back to his own town. Before he came to the Gate, he met with *Evangelist*, who offered to lay hands on him to turn him into the way again. But this *Turn-away* resisted him, and having done much despite unto him, he got away over the wall, so escaped his hand.

Then

Then they went on; and just at the place where *Little-faith* formerly was robbed, there stood a man with his sword drawn, and his face all bloody. Then said Mr. *Great-heart*, What art thou? The man made answer, saying, I am one whose name is *Valiant-for-truth*, I am a pilgrim, and am going to the Coelestial City. Now, as I was in my way, there were three men that did beset me, and propounded unto me these three things: 1. Whether I would become one of them? 2. Or go back from whence I came? 3. Or die upon the place? To the first I answered, I had been a true man a long season, and therefore it could not be expected that I now should cast my lot in among thieves*. Then they demanded what I would say to the second. So I told them the place from whence I came, had I not found incommmodity there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way. Then they asked me what I said to the third? And I told them, My life cost more dear far than that I should lightly give it away: Besides, you have nothing to do thus to put things to my choice; wherefore at your peril be it if you meddle. Then these three, to wit, *Wild-head*, *Inconsiderate*, and *Pragmatick*, drew upon me, and I also drew upon them.

One Valiant-for-truth beset with thieves.

So we fell to it, one against three, for the space of three hours. They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone: I suppose they might, as the saying is, hear your horse dash, and so they betook themselves to flight.

Great-heart. But here was great odds, three against one.

Valiant. 'Tis true; but little or more are nothing to him that has the TRUTH on his side: "Though an host should encamp against me," said one, "my heart shall not fear: though war shall rise against me, in this will I be confident," &c. Besides, said he, I have read in some records, that one man has fought an army: and how many did *Sampson* slay with the jaw-bone of an ass (s)?

Great-heart. Then said the Guide, why did you not cry out, that some might have come in for your succour?

* Prov. i. 10, 11, 13, 14.

(s) Truth will make a man valiant; and valour for truth will make a pilgrim fight with wild-headed, inconsiderate, and pragmatic opposers. The blood he loses in such a battle is his honour; the scars he gets, are his glory.

Valiant.

Valiant. So I did to my King, who I knew could hear me, and afford invisable help, and that was enough for me (t).

Great-heart. Then said *Great-heart* to Mr. *Valiant-for-truth*, Thou hast worthily behaved thyself; let me see thy sword; so he shewed it him.

When he had taken it into his hand, and looked thereon a while, he said, Ha! it is a right *Jerusalem* blade (u).

Valiant. It is so. Let a man have one of these blades, with a hand to wield it, and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can but tell how to lay on. Its edge will never blunt. It will cut flesh and bones, and soul and spirit and all.

Great-heart. But you fought a great while; I wonder you was not weary.

Valiant. I fought till my sword did cleave to my hand, and then they were joined together, as if a sword grew out of my arm; and when the blood ran through my fingers, then I fought with most courage (w).

Great-heart. Thou hast done well; thou hast resisted unto blood, striving against sin; thou shalt abide by us, come in, and go out with us, for we are thy companions.

Then they took him, and washed his wounds, and gave him of what they had to refresh him; and so they went together. Now as they went on, because Mr. *Great-heart* was delighted in him (for he loved one greatly that he found to be a man of his hands), and because there were in company them that were feeble and weak: therefore he questioned with him about many things; as, first, what countryman he was?

Valiant. I am of *Dark-land*, for there I was born, and there my father and mother are still.

Great-heart. *Dark-land!* said the Guide: doth not that lie on the same coast with the City of Destruction?

Valiant. Yes, it doth. Now that which caused me to come on pilgrimage, was this: We had Mr. *Tell-true* came in our parts, and he told it about what *Christian* had done, that went from the City of Destruction; namely, how he had forsaken his

(t) Enough indeed. He who is engaged for God's truth, shall never want God's help. To fight for God, and pray to God, is the christian's glory.

(u) *Great-heart* is an excellent judge of swords. He well knows those which are forged in the fire of love, well tempered with truth, and will do great execution upon enemies to both.

(w) Blessed fighting, when hand and heart are engaged, and the sword grows united to both! O ye trimmers and lukewarm professors, who will tamely give up, or meanly compound for peace, by the barter of truth; let this shame and confound you!

wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported, how he had killed a serpent, that did come out to resist him in his journey; and how he got through to whither he intended. It was also told, what welcome he had to all his Lord's lodgings, especially when he came to the gates of the Cœlestial City; for there, said the man, he was received with sound of trumpet, by a company of shining ones. He told it also, how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with; with many other things, that now I shall forbear to relate. In a word, that man so told the story of *Christian* and his travels, that my heart fell into a burning heat, to be gone after him; nor could father or mother stay me! So I got from them, and am come thus far on my way.

Great-heart. You came in at the Gate, did you not?

Valiant. Yes, yes; for the same man also told us, that all would be nothing, if we did not begin to enter this way at the Gate (x).

Great-heart. Look you, said the Guide to *Christiana*, the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.

Valiant. Why, is this *Christian's* wife?

Great-heart. Yes, that it is; and these are also his four sons.

Valiant. What! and going on pilgrimage too?

Great-heart. Yes, verily, they are following after.

Valiant. It glads me at heart! good man. How joyful will he be, when he shall see them, that would not go with him, to enter before him in at the gates of the Cœlestial City!

Great-heart. Without doubt it will be a comfort to him; for, next to the joy of seeing himself there, it will be a joy to meet there his wife and children.

Valiant. But, now you are upon that, pray let me hear your opinion about it. Some make a question, Whether we shall know one another when we are there?

Great-heart. Do they think they shall know themselves, then, or that they shall rejoice to see themselves in that bliss? and if they think they shall know and do these, why not know others, and rejoice in their welfare also?

(x) The reason why so many professors set out, and go on for a season, but fall away and come to nothing at last, is, because they do not enter into the pilgrim's path, by Christ, who is the gate. They do not see themselves quite lost, ruined, hopeless, and wretched: their hearts are not broken for sin; therefore they do not begin by receiving Christ, as the only Saviour of such miserable sinners. But they set out in nature's strength; and, not receiving, nor living upon Christ, they soon fall away. This is the reason of this inquiry, Did you come in at the Gate? A question we ought to put to ourselves, and be satisfied about.

Again: Since relations are our second self, though that state will be dissolved; yet why may it not be rationally concluded, that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage (y)?

Great-heart. Yes: were your father and mother willing that you should become a pilgrim?

Valiant. Oh no! they used all means imaginable to persuade me to stay at home.

Great-heart. What could they say against it?

Valiant. They said, it was an idle life; and if I myself were not inclined to sloth and laziness, I would never countenance a pilgrim's condition.

Great-heart. And what did they say else?

Valiant. Why, they told me that it was a dangerous way; yea, the most dangerous way in the world, said they, is that which the pilgrims go.

Great-heart. Did they shew you wherein this way is dangerous?

Valiant. Yes; and that in many particulars.

Great-heart. Name some of them.

Valiant. They told me of the Slough of Despond, where *Christian* was well nigh smothered. They told me, that there were archers standing ready in *Beelzebub-Castle* to shoot them who should knock at the Wicket-gate for entrance. They told me also of the Wood and dark Monuments, of the hill *Difficulty*, of the lions: and also of the three giants, *Bloody-man*, *Maul*, and *Slay-good*: they said, moreover, that there was a foul fiend haunted the Valley of Humiliation; and that *Christian* was by them almost bereft of life. Besides, said they, you must go over the Valley of the Shadow of Death, where the hobgoblins are, where the light is darkness, where the way is full of snares, pits, traps, and gins. They told me of *Giant Despair*, of *Doubting-Castle*, and of the ruin that the pilgrims met with there. Further, they said, I must go over the Enchanted Ground, which was dangerous. And that, after all this, I should find a river, over which I should find no bridge; and that that river did lie betwixt me and the Cœlestial Country.

Great-heart. And was this all?

(y) A sound christian is not afraid to be examined, and sifted to the bottom. For he can give a *reason* of the hope that is in him. He knows why and wherefore he commenced a pilgrim.

Valiant. No: they also told me, that this way was full of deceivers; and of persons that lay in wait there, to turn good men out of their path.

Great-heart. But how did they make that out?

Valiant. They told me that Mr. *Worldly-wiseman* did lie there in wait to deceive. They also said, that there were *Formality* and *Hypocrisy* continually on the road. They said also, that *By-ends*, *Talkative*, or *Demas*, would go near to gather me up: that the *Flatterer* would catch me in his net; or that, with green-headed *Ignorance*, I would presume to go on to the Gate, from whence he was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

Great-heart. I promise you, this was enough to discourage thee. But did they make an end there?

Valiant. No, stay. They told me also of many that tried that way of old, and that had gone a great way therein, to see if they could find something of the glory then, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a foot out of doors in that path, to the satisfaction of the country. And they named several that did so; as *Obstinate*, and *Pliable*, *Mistrust*, and *Timorous*, *Turn-away* and *Old Atheist*, with several more; who, they said, had some of them gone far to see what they could find; but not one of them found so much advantage by going, as amounted to the weight of a feather.

Great-heart. Said they any thing more to discourage you?

Valiant. Yes; they told me of one Mr. *Fearing*, who was a pilgrim; and how he found his way so solitary, that he never had a comfortable hour therein: also that Mr. *Despondency* had like to have been starved therein: yea, and also (which I had almost forgot) *Christian* himself, about whom there has been so much noise, after all his ventures for a celestial crown, was certainly drowned in the Black River, and never went a foot farther; however it was smothered up (z).

Great-heart. And did none of these things discourage you?

Valiant. No; they seemed as so many nothings to me.

Great-heart. How came that about?

(z) How natural is it for carnal men to give an evil report of the ways of the Lord; and to discourage those, who are just setting out, by telling of the dangers and difficulties they shall meet with! But here is not one word of the pleasures, comforts, and joys, that are experienced in the ways of the Lord. No; they believe not one word about them, therefore they cannot speak of them. However, this is a trial of the earnestness and sincerity of our hearts.

*How he got
over these
stumbling
blocks.*

Valiant. Why, I still believed what Mr. *Tell-true* had said, and that carried me beyond them all.

Great-heart. Then this was your victory, even your faith?

Valiant. It was so: I believed, and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place (a).

" Who would true valour see,

" Let him come hither ;

" One here will constant be,

" Come wind, come weather ;

" There's no discouragement

" Shall make him once relent

" His first avow'd intent

" *To be a Pilgrim.*

" Who so beset him round

" With dismal stories,

" Do but themselves confound,

" His strength the more is

" No lion can him fright ;

" He'll with a giant fight

" But he will have a right

" *To be a Pilgrim.*

" Hobgoblin nor foul fiend

" Can daunt his spirit ;

" He knows, *he at the end*

" *Shall life inherit.*

" Then fancies fly away,

" He'll not fear what men say,

" He'll labour night and day

" *To be a Pilgrim."*

*Part I.
p. 136.*

By this time they were got to the Inchan-
ted Ground, where the air naturally tended to make
them drowsy : and that place was all grown over

(a) Here we see, that valiant soldiers of Christ ascribe all to faith. They set out with faith, and they hold on and hold out by believing. Thus they give all the glory to Christ, who is the object, author, and finisher of faith. Here is no talking of free-will, boasting of their own faithfulness, the merit of works, &c. No : souls valiant for the truth are delivered from, and abhor, such unscriptural, vain-glorious prating.

with briars and thorns, excepting here and there, where was an Inchaned Arbour, upon which if a man sits, or in which if a man sleeps, 'tis a question, say some, whether ever he shall rise or awake again in this world. Over this forest, therefore, they went both one an other; and Mr. *Great-heart* went before, for that he was the guide, and Mr. *Valiant-for-truth* came behind, being rear-guard, for fear lest peradventure some fiend, or dragon, or giant, or thief should fall upon their rear, and so do mischief. They went on here, each man with his sword drawn in hand, for they knew it was a dangerous place. Also they cheered up one another, as well as they could; *Feeble-mind*, Mr. *Great-heart* commanded, should come up after him, and Mr. *Despondency* was under the eye of Mr. *Valiant* (b).

Now they had not gone far, but a great mist and darkness fell upon them all; so that they could scarcely, for a great while, one see the other: wherefore they were forced, for some time, to feel for one another, by words; for they walked not by sight (c).

But any one must think, that here was but sorry going for the best of them all; but how much worse for the women and children, who both of *feet* and *heart* were but tender! Yet so it was, that through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

The way was also here very wearisome, through dirt and slabbiness. Nor was there, on all this ground, so much as one inn, or victualling-house, wherein to refresh the feeble sort. Here therefore was grunting, and puffing, and sighing: while one tumbled over a bush, another sticks fast in the dirt; and the children, some of them lost their shoes in the mire: while one cries out, I am down; and another, Ho, where are you? And a third, The bushes have got such fast hold on me, I think I cannot get away from them.

Then they came at an *arbour*, warm, and promising much refreshing to the pilgrims: for it was finely wrought above-head, beautified with greens, furnished with benches and settles. It had in it a soft couch, where the weary might lean. This,

*An Arbour on
the Inchaned
Ground.*

(b) Old pilgrims, ye who have set out well, and gone on well for a long season, consider, ye are yet in the world, which is inchaned ground. Know your danger of seeking rest here, or of sleeping in any of its inchanting arbours. Though the flesh may be weary, the spirits faint, and the arbours inviting, yet beware. Press on. Look to the strong for strength: and to the Beloved for rest, in his way.

(c) Though feelings may be lost, light fail, and comforts forsake us, yet faith will supply the want of all. Like Moses, we shall endure seeing HIM who is invisible, Heb. xi. 27.

you must think, all things considered, was tempting; for the pilgrims already began to be foiled with the badness of the way; but there was not one of them that made so much as a motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the advice of their guide, and he did so faithfully tell them of dangers, and of the nature of dangers when they were at them, that usually, when they were nearest to them, they did most pluck up their spirits, and hearten one another to deny the flesh. The Arbour was called, The Slothful's Friend, on purpose to allure, if it might be, some of the pilgrims to take up their rest there, when weary (d).

I saw then in my dream, that they went on in this their solitary ground, till they came to a place at which a man is apt to lose his way. Now, though when it was light, their Guide could well enough tell how to miss those ways that lead wrong, yet in the dark he was put to a stand: but he had in his pocket a map of all ways leading to or from the Celestial City; wherefore he struck a light (for he never goes without his tinder-box,) and takes a view of his book or map, which bids him be careful, in that place, to turn to the right-hand.

And had he not here been careful to look in his map, they had in all probability been smothered in the mud; for just a little before them, and that at the end of the cleanest way too, was a pit, none knows how deep, full of nothing but mud, there made on purpose to destroy the pilgrims in.

God's book.

Then thought I with myself, who, that goeth on pilgrimage, but would have one of these maps about him, that he may look when he is at a stand, which is the way he must take.

*An arbour,
and two asleep
therein.*

They went on, then, in this Incharmed Ground, till they came to where there was another arbour, and it was built by the highway-side. And in that arbour there lay two men, whose names were *Heedless* and *Too-bold*. These two went thus far on pilgrimage; but here, being wearied with their journey, sat down to rest themselves, and so fell fast asleep. When the pilgrims saw them, they stood still, and shook their heads; for they knew that the sleepers were in a pitiful case. Then they consulted what to do,

(d) Deny yourselves, is the word of Christ. The slothfulness, ease, and desires of the flesh, must be denied, or danger will inevitably ensue. To gratify the flesh, is, to destroy the Spirit's comfort, if not the soul's salvation. Remember this, when temptations, which promise much ease and pleasure, beset you.

whether to go on, and leave them in their sleep, or step to them, and try to awake them. So they concluded to go to them, and awake them; that is, if they could; but with this caution, namely, to take heed that themselves did not let down nor embrace the offered benefit of that harbour (e).

So they went in, and spake to the men, and called each by his name (for the Guide, it seems, did know them,) but there was no voice, nor answer. Then the Guide shook them, and did what he could to disturb them. Then said one of them, *I will pay you when I take my money.* At which the Guide shook his head. *I will fight so long as I can hold my sword in my hand,* said the other. At that, one of the children laughed.

*The pilgrims
try to wake
them.*

Then said *Christiana*, What is the meaning of this? Then the Guide said, They talk in their sleep; if you strike them, beat them, or whatever else you do to them, they will answer you after this fashion; or, as one of them said in old time, when the waves of the sea did beat upon him, and he slept as one upon the mast of a ship, "When I awake, I will seek it again*." You know, when men talk in their sleep, they say any thing, but their words are not governed either by faith or reason. There is an incoherency in their words now, as there was before betwixt their going on pilgrimage, and sitting down here. This then is the mischief on't, when heedless ones go on pilgrimage. Twenty to one but they are served thus. For this Inchaned Ground is one of the last refuges that the enemy to pilgrims has; wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit down, as when they are weary? And when so likely to be weary, as when almost at their journey's end? Therefore it is, I say, that the Inchaned Ground is placed so nigh to the land *Beulah*, and so near the end of their race. Wherefore let pilgrims look to themselves, lest it happen to them as it has done to these, who, as you see, are fallen asleep, and none can awake them (f).

Then

* Prov. xxiii. 34, 35.

(e) It is the duty, and will be the practice of pilgrims, to strive to be instrumental to the good of others. But, at the same time, it behoves them to take heed to themselves, and watch, lest they catch harm from them and their conduct.

(f) What a sound sleep of insatiation hath this enchanting world cast many a professor into! They are proof against all warnings, and dead as to any means of arousing them.

*The light of
the word.*

2 Pet. i. 19.

Then the pilgrims desired, with trembling, to go forward; only they prayed their Guide to strike a light, that they might go the rest of their way by the help of the light of a lantern. So he struck a light, and they went by the help of that light through the rest of this way, though the darkness was very great (g).

*The children
cry for wear-
iness.*

But the children began to be sorely weary; and they cried out unto him that loveth pilgrims, to make their way more comfortable. So by that they had gone a little farther, the wind arose, that drove away the fog, so the air became more serene.

Yet they were not off, by much, of the Inchaned Ground, only now they could see one another better, and the way wherein they should walk.

*Standfast
upon his knees
on the In-
chaned
Ground.*

Now, when they were almost at the end of this ground, they perceived, that a little before them was a solemn noise, of one that was much concerned. So they went on, and looked before them: and behold they saw, as they thought, a man upon his knees, with hands and eyes lifted up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said; so they went softly, till he had done. When he had done, he got up, and began to run towards the Celestial City. Then Mr. Great-heart called after him, saying, Soho, friend, let us have your company, if you go, as I suppose you do, to the Celestial City. So the man stopped, and they came up to him.

*The story of
Standfast.*

*Talk betwixt
him and Mr.
Honest.*

But so soon as Mr. Honest saw him, he said, I know this man. Then said Mr. Valiant-for-truth, 'Pr'ythee, who is it? 'Tis one, said he, that comes from whereabouts I dwelt: his name is Standfast; he is certainly a right good pilgrim.

So they came up to one another; and presently Standfast said to old Honest, Ho! Father Honest, are you there? Ay, said he, that I am, as sure as you are there. Right glad am I, said Mr. Standfast,

them: When this sleep of death seizes the soul, it destroys faith, infatuates reason, and causes men to talk incoherently. They have lost the language of pilgrims. Their state is awful: beware of it: pray against it. For "If any man love the world, the love of the Father is not in him," 1 John ii. 15.

(g) The word of God is the only light to direct our steps. He who neglects this, is a fool. He who sets up and looks for any other light to direct him, is mad, and knows not what he does. As folly and madness beset him, danger and distress will come upon him. Trembling souls will attend closely to God's word.

that

that I have found you on this road. And as glad am I, said the other, that I spied you on your knees. Then Mr. *Standfast* blushed, and said; But why, did you see me? Yes, that I did, quoth the other, and with my heart was glad at the sight. Why, what did you think? said *Standfast*. Think! said old *Honest*, What should I think? I thought we had an honest man upon the road, therefore should have his company by-and-by. If you thought not amiss, how happy am I; but if I be not as I should, 'tis I alone must bear it. That is true, said the other; but your fear doth farther confirm me, that things are right betwixt the Prince of pilgrims and your soul: for, saith he, Blessed is the man that feareth always (h)".

Valiant. Well, but Brother, I pray thee tell us, what was it that was the cause of thy being upon thy knees even now? Was it for some obligations laid by special mercies upon thee, or how?

They found him at prayers.

Standfast. Why, we are, as you see, upon the Incharnted Ground; and as I was coming along, I was musing with myself of what a dangerous nature the road in this place was; and how many, that had come even thus far on pilgrimage, had here been stopt and destroyed. I thought also of the manner of death, with which this place destroyeth men. Those that die here, die of no violent distemper: the death which such die, is not grievous to them; for he that goeth away in a sleep, begins that journey with desire and pleasure: yea, such acquiesce in the will of that disease.

What it was that fetched him upon his knees.

Hon. Then Mr. *Honest*, interrupting him, said, Did you see the two men asleep in the arbour?

Standfast. Ay, ay, I saw *Heedless* and *Too-bold* there; and, for aught I know, there they will lie till they rot*; but let me go on with my tale. As I was thus musing, as I said, there was one in very pleasant attire, but old, who presented herself unto me, and offered me three things; to wit, her body, her purse, and her bed. Now the truth is, I was both weary and sleepy: I am also as poor as an owlet, and that perhaps the witch knew. Well, I repulsed her once and twice; but she put by my repulses, and smiled. Then I began to be angry; but she mattered that nothing at all. Then she made

* Prov. x. 7.

(h) He who feareth always, will pray evermore. The fear of the heart will bring pilgrims on their knees. He who fears to be, or go wrong, will pray to be set right. The Lord will direct the heart, and order the goings of all who cry to him. Fear and prayer go hand in hand. Joys shall attend them.

offers again, and said, If I would be ruled by her, she would make me great and happy; for, said she, I am the mistress of the world, and men are made happy by me. Then

Madam Bubble, or this wain world. I asked her name, and she told me it was *Madam Bubble*. This set me farther from her; but she still followed me with inticements. Then I be-

took me, as you saw, to my knees, and with hands lifted up, and cries, I prayed to him that had said he would help. So just as you came up, the gentlewoman went her way. Then I continued to give thanks for this great deliverance; for I verily believe she intended no good, but rather fought to make a stop of me in my journey (i).

Hon. Without doubt, her designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.

Standfast. Perhaps you have done both.

Hon. *Madam Bubble!* is she not a tall, comely dame, something of a swarthy complexion?

Standfast. Right, you hit it, she is just such an one.

Hon. Doth she not speak very smoothly, and give you a smile at the end of every sentence?

Standfast. You fall right upon it again, for these are her very actions.

Hon. Doth she not wear a great purse by her side? and is not her hand often in it, fingering her money, as if that was her heart's delight?

Standfast. 'Tis just so: had she stood by all this while, you could not more amply have set her forth before me, and have better described her features.

Hon. Then he that drew her picture was a good limner, and he that wrote of her said true.

Great-heart. This woman is a witch, and it is by virtue of her forceries, that this ground is enchanted: whoever doth lay their head down in her lap, had as good lay it down upon that block over which the ax doth hang; and whoever fix their eyes upon her beauty,

(i) O pilgrims! beware of this *Madam Bubble*. Know and consider well, that ye have a nature exactly suited to accept of her offers, and to fall in love with her promises. The riches, honours, and pleasures of the world, what mortal can withstand? or who can forego them? No one but he who sees more charms in Jesus, more glory in his cross, and more comfort in the enjoyment of his love and presence; and therefore is continually looking and crying to him, "Turn away mine eyes from behold'ing vanity. Instruct my soul in thy way. Keep me closely following thee. Lord, thou art the portion of my soul!"

are counted the enemies of God *. This is she that maintaineth in their splendor all those that are the enemies of pilgrims. Yea, this is she that hath brought off many a man from a pilgrim's life. She is a great gossip; she is always, both she and her daughters, at one pilgrim's heels or another, now commending, and then preferring the excellencies of this life. She is a bold and impudent flut; she will talk with any man. She laughed poor pilgrims to scorn; but highly commends the rich. If there be one cunning enough to get money in a place, she will speak well of him from house to house; she loveth banqueting and feasting mainly well; she is always at one full table or another. She has given it out at some places, that she is a goddess, and therefore some do worship her. She has her time and open places of cheating; and she will say, and avow it, that none can shew a good comparable to hers. She promiseth to dwell with children's children, if they would but love and make much of her. She will cast out of her purse gold like dust, in some places, and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise crowns and kingdoms, if they will but take her advice; yet many hath she brought to the halter, and ten thousand times more to hell.

Standfast. Oh! said *Standfast*, what a mercy it is that I did resist her! for whither might she have drawn me!

Great-heart. Whither! nay, none but God knows. But, in general, she would have drawn thee into "many foolish and hurtful lusts, which drown men in destruction and perdition †."

It was she that set *Absalom* against his father, and *Jeroboam* against his master. It was she that persuaded *Judas* to sell his Lord, and that prevailed with *Demas* to forsake the godly pilgrim's life: none can tell of the mischief that she doth. She makes variance betwixt rulers and subjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his wife, betwixt a man and himself, betwixt the flesh and the spirit.

Wherefore, good Master *Standfast*, be as your name is; and, when you have done all, *Stand*.

At this discourse there was, among the pilgrims, a mixture of joy and trembling; but at length they brake out, and sang:

* James iv. 4. † John ii. 15. † 1 Tim. vi. 9.

- " What danger is the pilgrim in !
 " How many are his foes !
 " How many ways there are to sin,
 " No living mortal knows.
 " Some in the ditch spoil'd are, yea can
 " Lie tumbling in the mire ;
 " Some, tho' they shun the frying-pan,
 " Do leap into the fire."

After this, I beheld until they were come
Part I. p. 154. unto the land of *Beulah*, where the sun shineth
 night and day. Here, because they were weary,
 they betook themselves a while to rest : and, because this country
 was common for pilgrims, and because the orchards and vine-
 yards that were here belonged to the King of the Cœlestial
 Country, therefore they were licensed to make bold with any
 of his things. But a little while soon refreshed them here ;
 for the bells did so ring, and the trumpets continually sounded
 so melodiously, that they could not sleep ; and yet they received
 as much refreshing, as if they slept their sleep never so soundly.
 Here also the noise of them that walked in the streets, was,
More pilgrims are come to town. And another would answer,
 saying, And so many went over the water, and were let in at
 the golden gates to-day. They would cry again, There is now
 a legion of shining ones just come to town : by which, we
 know, that there are more pilgrims upon the road ; for here
 they come to wait for them, and comfort them after their
 sorrow. Then the pilgrims got up, and walked to and fro :
 but how were their eyes now filled with cœlestial visions ? In
 this land, they *heard* nothing, *saw* nothing, *felt* nothing, *smelt*
nothing, tasted nothing, that was offensive to their
 stomach or mind ; only when they tasted of the
 water of the river, over which they were to go,
 they thought that tasted a little bitterish to the
 palate, but it proved sweet when it was down.

*Death bitter
 to the flesh, but
 sweet to the
 soul.*

In this place there was a record kept of the names of them
 that had been pilgrims of old, and a history of all the famous
 acts that they had done. It was here also much
 discoursed, how the river to some has its flow-
 ings, and what ebbings it has had while others
 have gone over. It has been in a manner dry
 for some, while it has overflowed its banks for
 others.

*Death hath
 its ebbings and
 flowings like
 the tide.*

In this place, the children of the town would go into the
 King's

King's gardens, and gather nosegays for the pilgrims, and bring them to them with affection. Here also grew camphire, and spikenard, saffron, calamus, and cinnamon, with all its trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrims chambers were perfumed while they staid here; and with these were their bodies anointed, to prepare them to go over the river, when the time appointed was come.

Now while they lay here, and waited for the good hour, there was a noise in the town, that a post was come from the Coelestial City, with matters of great importance to one *Christiana*, the wife of *Christian* the pilgrim. So enquiry was made for her, and the house was found out where she was, so the post presented her with a letter: the contents were: *Hail, good woman! I bring thee tidings, that the Master calleth for thee, and expecteth that thou shouldest stand in his presence, in cloaths of immortality, within these ten days.*

A messenger of death sent to Christiana.

His message.

When he had read this letter to her, he gave her therewith a true token that he was a true messenger, and was come to bid her make haste to be gone. The token was, *An arrow sharpened with love, let easily into her heart, which, by degrees, wrought so effectually with her, that at the time appointed she must be gone.*

How welcome death is to those that are willing to die.

When *Christiana* saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. *Great-heart* her guide, and told him how matters were. So he told her, He was heartily glad of the news, and could have been glad had the post come for him. Then she bid that he should give advice how all things should be prepared for her journey.

Her speech to her guide.

So he told her, saying, thus and thus it must be; and we that survive, will accompany you to the river side.

Then she called for her children, and gave them her blessing; and told them, that she had read with comfort, the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor that little she had, and commanded her sons and daughters to be ready against the messenger should come for them.

To her children.

When she had spoken these words to her Guide and to her children,

To Mr. Valiant. children, she called for Mr. *Valiant-for-truth*, and said unto him, Sir, you have in all places shewed yourself true-hearted; be faithful unto death, and my King will give you a crown of glory. I would also intreat you to have an eye to my children; and if at any time you see them faint, speak comfortably to them. For my daughters, my

To Mr. Standfast. sons wives, they have been faithful, and a fulfilling of the promise upon them will be their end. But she gave Mr. *Standfast* a ring.

Then she called for old Mr. *Honest*, and said of him, "Behold an Israelite indeed, in whom is no guile." Then said he, I wish you a fair day, when you set out for Mount *Zion*, and shall be glad to see that you go over the river dry-shod. But she answered, Come wet, come dry, I long to be gone; for, however the weather is in my journey, I shall have time enough, when I come there to sit down and rest me, and dry me.

Then came in the good man Mr. *Ready-to-halt*, to see her. So she said to him, Thy travail hitherto has been with difficulty; but that will make thy rest the sweeter. But watch and be ready; for at an hour when you think not, the messenger may come.

After him came Mr. *Despondency*, and his daughter *Much-afraid*; to whom she said, You ought with thankfulness, for ever, to remember your deliverance from the hand of Giant *Despair*, and out of *Doubting-Castle*. The effect of that mercy is, that you are brought with safety hither. Be yet watchful, and cast away fear; be sober, and hope to the end.

Then she said to Mr. *Feeble-mind*, Thou wast delivered from the mouth of Giant *Slay-good*, that thou mightest live in the light of the living for ever, and see the King with comfort: only I advise thee to repent thee of thy aptness to fear and doubt of his goodness, before he sends for thee; lest thou shouldest, when he comes, be forced to stand before him, for the fault, with blushing.

Now the day drew on, that *Christiana* must be gone. So the road was full of people, to see her take her journey. But behold, all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the city gate. So she came forth, and entered the river, with a beckon of farewell to those that followed her

her to the river side. The last words that she was heard to say, were, *I come, Lord, to be with thee, and bless thee.*

So her children and friends returned to their place, for that those that waited for *Christiana*, had carried her out of their sight. So she went and called, and entered in at the Gate with all the ceremonies of joy that her husband *Christian* had entered with before her.

At her departure the children wept. But Mr. *Great-heart* and Mr. *Valiant* played upon the well tuned cymbal and harp for joy. So all departed to their respective places (k).

In process of time, there came a post to the town again, and his business was with Mr. *Ready-to-halt*. So he enquired him out, and said, I am come to thee in the name of Him whom thou loved and followed, though upon crutches: and my message is, to tell thee, that he expects thee at his table, to sup with him, in his kingdom, the next day after Easter: wherefore prepare thyself for thy journey.

Then he also gave him a token that he was a true messenger, saying, *I have broken the golden bowl, and loosed the silver cord.*

After this, Mr. *Ready-to-halt* called for his fellow pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. *Valiant* to make his will; and because he had nothing to bequeath them that should survive him, but his crutches and his good wishes, therefore thus he said, *These crutches I bequeath to my son that shall tread in my steps, with an hundred warm wishes that he may prove better than I have been.*

Then he thanked Mr. *Great-heart* for his conduct and kindness, and so addressed himself to his journey. When he came to the brink of the river, he said, Now I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on. The last words he was heard to say, were, *Welcome, life!* (l). So he went his way.

(k) O how blessed is the death of the righteous, who die in the Lord! Even a wicked Balaam could wish for this. But it will be granted to none, but those who have lived in the Lord, whose souls have been quickened by his Spirit to come unto Jesus, believe in him, and glory of him as their righteousness and salvation, and desire to be found in him, in life, in death, and at the bar of judgment. O may we cry to the Lord, to make us of this happy number!

(l) See the joyful end of one, ready to halt at every step. Take courage hence, ye lame, halting pilgrims.

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After this, Mr. *Feeble-mind* had tidings brought him, that the post sounded his horn at his chamber door. Then he came in, and told him, saying, I am come to tell thee, that thy master hath need of thee; and that in a very little time thou must behold his face in brightness. And take this as a token of the truth of my message: *Those that look out at the windows, shall be darkened.*

Then Mr. *Feeble-mind* called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then he said, Since I

He makes no will. have nothing to bequeath to any, to what purpose should I make a will? As for my *feeble mind*, that I will leave behind, for that I have no need of it

in the place whither I go; nor is it worth bestowing upon the poorest pilgrims: wherefore, when I am gone, I desire that you, Mr. *Valiant*, would bury it in a dunghill. This done, and the day being come in which he was to depart,

His last words. he entered the river as the rest: his last words were, *Hold out, faith and patience.* So he went over to the other side.

When days had many of them passed away, Mr. *Despondency* was sent for; for a post was come, and brought this message to him: *Trembling man, these are to summon thee to be ready with the King by the next Lord's day, to shout for joy, for the deliverance from all thy doubtings.*

And, said the messenger, that my message is true, take this for a proof: so he gave him a grass-hopper to be a burden unto him*. Now, Mr. *Despondency's* daughter, whose name

His daughter goes too. was *Much-afraid*, said, when she had heard what was done, that she would go with her father. Then Mr. *Despondency* said to his friends, Myself

His will. and my daughter, you know what we have been, and how troublesome we have behaved ourselves in every company: my will, and my daughter's is, that our *desponds* and slavish fears be by no man

ever received, from the day of our departure, for ever: for I know that after my death, they will offer themselves to others. For, to be plain with you, they are guests, which we entertained when we first began to be pilgrims, and could never take them

* Eccles. xii. 5.

off after: and they will walk about, and seek entertainment of the pilgrims; but, for our sakes, shut the doors upon them (m).

When the time was come for them to depart, they went up to the brink of the river. The last words of Mr. Despondency were, *Farewell, night! Welcome day!* His daughter went through the river singing, but none could understand what she said. *His last words.*

Then it came to pass a while after, that there was a post in that town, that enquired for Mr. Honest. So he came to his house, where he was, and delivered to his hands these lines: *Thou art commanded to be ready against this day sevensnight, to present thyself before thy Lord, at his Father's house. And, for a token that my message is true, All the daughters of music shall be brought low*.* Then Mr. Honest called for his friends, and said unto them, *I die, but shall make no will.* As for my honesty, it shall go with me; let him that comes after be told of this. When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed the banks in some places; but Mr. Honest, in his life-time, had spoken to one Good Conscience to meet him there; the which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, *Grace reigns!* So he left the world (n). *Mr. Honest summoned.*
He makes no will.
Good Conscience helps Mr. Honest over the river.

After this, it was noised about, that Mr. Valiant-for-truth was taken with a summons by the same post as the other: and had this for a token, that the summons was true, that *His pitcher was broken at the fountain†.* When he understood it, he called for his friends, and told them of it. Then said he, I am *Mr. Valiant-for-truth summoned.*

* Ecclef. xii.

† Ecclef. xii. 6.

(m) Pilgrims, mind this. It is as much your duty to strive, in the strength of the Lord, against unreasonable doubts and slavish fears, as against sin. Nay, are they not, in their own nature, the worst of sins? as they spring from infidelity, and dishonour God's precious truth, glorious grace, and everlasting salvation. Never, never, then, cherish or give way to them, but resist, and shut the door of your hearts against them.

(n) O how happy to die, under a sweet sense of the reign of grace! Such have their consciences purified by the blood, and made good by the faith of the resurrection of Jesus. And they shall reign with him, in his kingdom.

going to my Father's; and though with great difficulty I have got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my Courage and Skill to him that can get it. My Marks and Scars I carry with me, to be a witness for me, that I have fought his battle, who will now be my rewarder. When the day that he must go hence was come, many accompanied him to the river side, into which as he went, he said, *Death, where is thy sting?* And as he went down deeper, he said, *Grave, where is thy victory?* So he passed over, and all the trumpets sounded for him on the other side (o).

His last words.

Mr. Standfast summoned.

Then there came forth a summons for Mr. Standfast. This Mr. Standfast was he that the pilgrims found upon his knees in the Inchaned Ground. And the post brought it open in his hands. The contents whereof were, *That he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer.* At this Mr. Standfast was put into a muse. Nay, said the messenger, you need not doubt of the truth of my message; for here is a token of the truth thereof: *Thy wheel is broken at the cistern* *.

He calls for Mr. Great-heart.

His speech to him.

The nhe called to him Mr. Great-heart, who was their guide, and said unto him, Sir, although it was not my hap to be much in your good company in the days of my pilgrimage; yet, since the time I knew you, you have been profitable to me. When I came from home, I left behind a wife, and five small children; let me intreat you, at your return (for I know that you go and return to your Master's house, in hopes that you may be a conductor to more of the holy pilgrims) that you

His errand to his family.

send to my family, and let them be acquainted with all that hath, and shall happen unto me. Tell them, moreover, of my happy arrival to this place, and of the present and late blessed condition that I am in. Tell them also of *Christian* and *Christiana* his wife, and how she and her children came after her husband. Tell them also, of what a happy end she made, and whither she is gone. I have

* Eccles. xii. 6.

(o) In the truth of Jesus is victory. He who is most valiant for it, shall share most of its comforts in life, and in death. O Lord, increase our faith in the never-failing word of truth and grace, for thy glory, and our soul's triumph!

little or nothing to send to my family, except it be my prayers and tears for them: of which it will suffice if you acquaint them, if peradventure they may prevail.

When Mr. *Standfast* had thus set things in order, and the time being come for him to haste away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr. *Standfast* when he was about half way in, stood a while, and talked to his companions that had waited upon him thither: and he said,

“ This river has been a terror to many; yea, the thoughts of it also have often frightened me: *His last* now, methinks, I stand easy; my foot is fixed *words.* upon that on which the feet of the priests that bare the ark of the covenant stood, while *Israel* went over this *Jordan**. The waters, indeed, are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing coal at my heart.

“ I see myself now at the end of my journey; my *toilsome days are ended*. I am going to see that head that was crowned with thorns, and that face that was spit upon for me (p).

“ I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with him in whose company I delight myself.

“ I have loved to hear my Lord spoken of; and where-ever I have seen the print of his shoe in the earth, there have I coveted to set my foot too (q).

“ His name has been to me as a civet box; yea, sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His words did I use to gather for my food, and for antidotes against my faintings.

* Josh. iii. 17.

(p) O the blessedness and joy of faith! How does it bring near and realize the sight of Christ in glory? Do we indeed see Christ by the eye of faith? Is he the one, the chief object of our souls? Is he precious to us? Verily, then we shall count our days on earth toilsome ones, and long for the full fruition of him in glory. O it will be our great glory to see that dear MAN, whose blessed head was crowned with thorns, and whose lovely face was spit upon, FOR US. O that we may be living every day upon him and to him, till we see him as he is, and enjoy him where he is, crying, “ Come, Lord Jesus, come quickly!”

(q) Can you say this? Do you love to hear of the precious name of Jesus? Do you covet to follow him, and to tread in his steps? O what has grace wrought! Be humble before Jesus. Be joyful in him, and thankful to him.

No. 8. Part II.

R r

“ He

314 THE PILGRIM'S PROGRESS.

"He has held me, and has kept me from mine iniquities ; yea, my steps have been strengthened in his way."

Now, while he was thus in discourse, his countenance changed ; his *strong man* bowed under him : and after he had said, *Take me, for I come unto thee*, he ceased to be seen of them.

But glorious was it to see, how the open region was filled with horses and chariots, with trumpeters and pipers, with singers, and players on stringed instruments, to welcome the PILGRIMS as they went up, and followed one another in at the Beautiful Gate of the City (r).

As for *Christiana's* children, the four boys that *Christiana* brought, with their wives and children, I did not stay where I was till they were gone over. Also since I came away, I heard one say, they were yet alive, and so would be for the increase of the CHURCH in that place where they were, for a time.

Shall it be my lot to go that way again, I may give those that desire it, an account of what I am here silent about ; mean time, I bid my reader

FAREWELL.

(r) At the close of this excellent book, let me address one word, reader, to your soul and mine. What think we of a pilgrim's life, and a pilgrim's death ? His life begins with the knowledge of CHRIST, and ends by dying in him, and eternally enjoying of him. And all through life, the pilgrim looks to, and lives upon CHRIST. Blessed beginning ! comfortable living ! joyful dying !

Now, have we part and lot in this matter ? Is CHRIST our life ? the life of our souls ? If he is, we shall live by faith upon him, rely on his atonement, glory in his righteousness, rejoice in his salvation, desiring to have done with all sin, and to be dead to all self-righteous confidence ; and in heart, lip, and life, studying to glorify him, by devoting ourselves to him, looking, longing, and waiting for his coming to receive us to Himself, that where He is, there we may be also !

As many as live by this faith, and walk according to this rule, peace be on them, from the holy, blessed, and glorious TRINITY. Amen.

F I N I S.

DIRECTIONS



DIRECTIONS to the BOOK-BINDER, for placing the
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by MR. MASON, &c.

No. 1.	{ Portrait of Mr. John Bunyan, as FRONTISPIECE, to face the Title Page		
	{ Plan of the Road from the City of De-	Part	Page
	struction to the Cœlestial City, - -	I.	9
No. 2.	{ Evangelist directing Christian which way he should fly, &c. - -	I.	11
	{ Christian met by Evangelist at the Hill, &c. - -	I.	20
No. 3.	{ Christian admitted at the Wicket Gate,	I.	24
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